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ORIENTATION IN RELIGIOUS EDUCATION
FOR
SPANISH-SPEAKING-PASTORS

BY

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B. A. University of Redlands, 1936

Pacific School of
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Thesis

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in partial fulfillment of the
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PREFACE

This thesis has been written with the purpose of indicating the mainsprings of successful religious education in such a way that the fundamental points involved in its practical functioning will stand out, especially those principles which bear more directly upon the need of the churches that we have in mind. The approach is, therefore, made from the point of view of the indigenous needs of these churches in an endeavor to present vital principles that may guide and orientate the pastors and religious education leaders into a vision of an adequate program of religious education.

In order to see the problem as a whole let us sketch a picture of the important factors involved. The one circumstance which tells a story in itself is the fact that the constituency of these churches is, at heart, strongly fundamental and, as it is to be expected, resents the progressive approaches of liberal religionists.

The housing and equipment of these little churches is, as a whole, quite insufficient and improper (with a few singular exceptions in a few matters) in the light of modern religious education. The "one-room-church and home-made-equipment" are terms suggestive of what is meant.

The educational program is marked by certain obvious defects. Poor planning and the lack of objectives and purposiveness in general are fundamental short-comings. The absence of proper "grading", in its full meaning, is the

other important fault. These weaknesses can be explained by the fact that most of the teachers and officers have no formal religious training whatever, and many of them have not been beyond the elementary grades in public school.

In the historical background of these churches there are other pertinent facts. Most of them are missionary churches supported by the Home Missions branch of each respective denomination. The constituency, which varies (in most churchches) from 20 to 75 members per church, is composed, to a more or less extent, of Spanish-speaking people from old Mexico. About 99 per cent. of them are of the laboring class, having had very little opportunity for education in the old country. They have been grounded in fundamental doctrines and dogmas by pastors of that school. This has resulted, to some extent, in a strong bias against most things liberal, and marked prejudice against everything Catholic.

The pastors need help. In the face of decadence, they are confused. They have made the best of their training, their abilities, and the circumstances, but as much as they would like to see progress in their work- as some do, most of them cannot be progressive even if they wanted to because they do not know the first steps towards such a move. But some of the pastors and leaders are to be highly praised for what they have accomplished inspite of their lack of training.

As a whole, the situation is more discouraging than encouraging although there are many bright possibilities. The pastors are often up against problems which are more

than they can cope with considering their limited training. It often shows up in the discouraging trends of attendance. These results show up more distinctly amongst the younger generation who find little interest in the church's outworn modes of thought, belief, and action. Consequently, in many churches the young people give very little of their precious energy and creativity to the church.

In my estimation, the characteristic temper of the people can be put in the following words: Their's is a certain dispair of life. Shallow religious optimism has been unable to help them meet life courageously, realistically, and least of all triumphantly in the face of poverty and ignorance. Their children are naturally inclined to be skeptical about this kind of religious temper that is so unreal in helping them to feel "at home in the universe" and consequently they feel lost and baffled in a complicated world.

In a word, the essential religious needs of the people can be filled by (I) a Christian philosophy of life that can help them grasp life's nettle triumphantly, (2) orientation in life's many problems by sympathetic and well-trained pastors and leaders, (3) and, above all else, they need Christian leaders of highest moral temper and strength of character having a robust faith and sound religious training who can be competent to lead their people to a more fundamental faith in a radical interpretation of the Christian religion and thus into new visions of life and hope.

It is my conviction that these essential needs can be filled by every pastor through the teaching ministry of

an efficient church school. When minds are confused as to the intrinsic values of religion, the pastor's preaching ministry may never quite fill the need. Such confusion must be gently and carefully nurtured in a school where problems and confusions may be brought to light slowly but surely, and the pupils led into new paths of understanding, appreciation, and creativity.

The vital purpose of this thesis is to orientate pastors in their teaching ministry to the extent that they can become able to gain a realistic perspective of their particular charge in the Spanish-speaking work- to discover the weaknesses and limitations of their church in the light of the ideal possibilities that may be within reach, and to adapt the ideal to the actual in a process of progressive growth.

The obvious need of the fore said orientation in religious education is further justified by the fact that nothing to that effect has been written having in mind the Spanish-speaking work of Protestant churches. Most of the pastors have had many materials and literary suggestions of one kind or another concerning some aspects of religious education. But because nothing has helped them to gain a perspective of the whole field, various phases of religious education have been emphasized to the woeful neglect of others. For instance, in some churches excellent lesson courses have been introduced. In the hands of untrained teachers these courses have been ineffective. The teachers lacked the knowledge and imagination to adapt the courses to their particular group. In another instance, teacher and lesson may be

fine, but poor housing may wear out the best of teachers so that they are unable to meet their teaching obligation. Thus it can be clearly seen that only through a perspective of the total task of the church school can pastors hope to correlate and integrate the various essentials of religious education to establish an efficient "school of religion" in the church that may truly meet the spiritual, moral and intellectual needs of troubled souls.

I am indebted more than I can ever say to the faculty of the Pacific School of Religion for the vision which its leaders have inspired in the intelligent ministry of the gospel to my fellow men.

David Ramirez Alcalá

Pacific School of Religion
Berkeley, California
March, 1939

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INTRODUCTION

If religious education were a country and we were to study it from a mountain top we would see certain pinnacles that stand out in relief. These pinnacles would constitute the pillars in the framework of the total picture of religious education just as certain rivers, mountain ranges, and oceans delineate the basic lines of demarcation that give any territory its outstanding topographical characteristics.

Translating our geographical terminology into the language of religious education, from our mountain-top-view we can see, first of all, that a person must know what it means to educate anyone in religion.

The next important thing that we see is the necessity of setting up certain goals or aims in religious education that we may be guided to bring about the desired results in the religious development of pupils. And as followers of Jesus Christ, we have certain ideals in mind. Thus the aims of Christian religious education must necessarily have these ideals in view.

Our first chapter, therefore, we have devoted to the task of making clear the meaning and the aims of religious education.

Next we see the necessity of having some criterion by which to judge our efforts. We must know whether progress is being made according to the measurement of some recognized standard of excellency.

As the picture begins to clear, certain general principles of religious education would help us to blue-print

the edifice of the total picture of religious education.

In Chapter II, Standards and General Principles of Religious Education, we treat these two important subjects.

Once having understood the meaning of religious education, its aims and its standards of measurement, with a blue-print of general principles to follow, we would begin filling in the detail by considering, from our mountain-top-perch, the essentials for organizing the church school. Chapter III, Organizing the Church School, deals at length with the subject because of its vital importance. Without organization you may just as well try to keep water in a barrel full of holes than make a church school efficient.

As a necessary part of the church school is the matter of housing and equipment. The church must have an adequate place to carry out its educational work; it must also have certain items of furniture and other like materials of use. In Chapter III, we discuss the matter of housing as part of the organization of the church school. Chapter IV, we devote to a fuller discussion of housing as well as of equipment.

What can be considered as the most important factor in religious education, as well as in any other human enterprise, is leadership. Let its valid importance stand out like a Collosus of Rhodes over the landscape in our picture of religious education. Without efficient leadership the best organization in the world can play "blind leaders of the blind" and all fall into the pit. Chapter V is devoted exclusively to this vital subject.

One of the very important elements of religious education to observe from our ariel view is the function of teaching, with its subsidiary factors of the pupil-teacher relationship, discipline, and methods of teaching. In Chapter VI, Teaching Religious Education, we have given this subject careful consideration.

Now we would see that any business or organization having many factors working together must be supervised and administered in order to correlate and gear together the whole machinery. Equipment, teachers, materials, and so on are to be watched closely and checked occasionally to see if they are doing their part well. If not, it is the duty of the supervisor or any on in this capacity to make the necessary changes. In Chapter VII, Supervising the Church School, we treat the basic principles of this subject.

We take one final look from our mountain top to see another important element in religious education. In order to teach religion the teacher must have something to teach besides that which can be derived from the teacher's religious experience and a casual knowledge of the Bible. Suitable lesson materials must be used to guide the teachers in their teaching task. An orientation is given in this subject in Chapter VIII, together with extensive bibliographical suggestions which cover the whole field of religious education.

As a final word, it must be kept in mind that the primary purpose of this thesis is orientation. Each chaphere presented attempts merely to state clearly the essen-

tial nature of the subject with which it deals and to indicate its degree of importance in relation to the total picture. The length of each chapter has been varied in proportion to the importance of the subject as viewed from the primary purpose of this thesis. For a fuller and more complete study of any phase of religious education here presented, a brief but select bibliography has been put at the end of every chapter wherever comprehensiveness of treatment has been necessary to keep true to the primary purpose of orientation in religious education for Spanish-speaking pastors.

As a helpful supplement to this thesis we have incorporated two of the standards of the International Council of Religious Education in the appendix. They are illustrative of the invaluable service they can render to a comprehensive view of the task of religious education.

CHAPTER I

THE MEANING AND AIMS OF RELIGIOUS EDUCATION

I. Defining Religious Education.--The term itself is composed of two words: religion and education. We can begin by asking: What do we mean by religion and by education? By religion we do not mean a method, like science, nor a body of knowledge, nor a collection of customs, nor the performance of rites and ceremonies, nor the seeking of any satisfaction. Religion is the discovery of God in human experience and creative responsiveness to His will. In the Christian religion we discover God primarily through the person of Jesus Christ and in him we find a pattern of life in accordance to the will of God as well as a living Companion who ever mediates God to him who seeks the highest fulfillment of personality in the worship of God and in the service of man. By education we do not mean the molding of an individual into a preconceived personality, for instance, as you would build a house with the blue-print before you. By education we mean the guidance of the unfolding growth of the individual to achieve the highest possible development of personality in accordance with the orderly, natural process of the laws inherent in human nature. The point to note is that both religion and education are in pursuit of the same goal- the fulfillment of personality. The supreme purpose of both being to achieve the best adjustment that is possible for the individual to make in terms of the highest ideals of moral, religious, creative living.

In the light of the above definition of religion, it can be said that religion is to be experienced gradually more than it is to be "caught" suddenly- Christian nurture rather than spectacular conversion. Religion can best be achieved within the process of teaching as a tree can bear good fruit within the process of proper cultivation.

We are now ready for a definition of the term "religious education." We assume that it is Christian religious education. Religious education is purposive guidance of persons into those experiences which issue in the discovery of God as a living reality. Implied in this discovery is the recognition of Jesus Christ as God's supreme mediator of the meaning of God to the life of man. The process of God's discovery and Jesus' recognition is meant, in turn, to evoke the person's rendition to the will of God as expressed in the life and teachings of Jesus Christ. In short, the supreme aim of religious education is the Christianizing of personality.

II. The Creative Theory of Religious Education.--The above definition of religious education is couched in what is called the "Creative Theory" of religious education. The last decade has seen the capitulation of one theory after another in the field of education as progress in the field of psychology has revolutionized the subject.

What is the Creative Theory of religious education? In the first place, we can say that it implies a philosophy of life that is thoroughly Christian. It is entrenched in the belief that persons can work with God in the betterment

[illegible] of the [illegible] motivation.
It may be said that motivation is to be considered [illegible] ned. This is the "complex" [illegible] action. [illegible] as [illegible]. It is the [illegible] of [illegible].

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[illegible] of [illegible] of man. The purpose of basic [illegible] is [illegible]. It is, in [illegible] the [illegible] of the [illegible] and [illegible].

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Thus it is seen [illegible]

In this [illegible] sense, we can say that it [illegible] of the [illegible] that [illegible] with [illegible].

of human life. Jesus said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."[I] Thus making possible for God to have his will done amongst men, and so help to usher the kingdom of heaven upon the earth. That is, by fulfilling the necessary conditions in the obedience to God's will every man becomes his brother's keeper. This relationship of mutual trust and good-will amongst men makes all the "necessities of life" (work, play, love, and worship as well as food, clothing and shelter) plentiful, and heaven amongst men becomes a reality for heaven is any place where God's will is obeyed. In the second place, the Creative Theory of religious education implies a method that is scientific. It incorporates the spirit of science in its search and interpretation of facts leading to conclusions that seem germane for basing techniques of approach best suited to achieve the objectives of religious education.

The objectives of this method imply the possibility to develop creative personalities who can help God to build a kingdom of heaven upon the earth, and not particularly to "to transmit social heritage." Its curriculum is planned to enrich and control the experience of the pupil, and not to teach bodies of knowledge in "blocks of social matter." Its method is the guidance of experience and not indoctrination. Its materials are chosen to contribute to life situations and not merely "teaching the Bible." The teacher is a counsel-

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[I] Matt. 6:33.

lor, stimulator, and guide and not a boss who dominates his pupils "on the perpendicular."[I] The teacher is only "one with them" and he exercises his influence upon them with their consent. His approach is "on the horizontal"[2]- that is, as a friend and a co-worker. The growth and progress of the pupil is evaluated by the group (as guided by the teacher), and not particularly examined by the teacher to see how much he can "give back." In brief, the Creative Theory of religious education implies a method of teaching whose function is the purposive guidance of experience into the growth of full-orbed Christian personalities through the pupil's voluntary quest for truth and reality in religious experience. In other words, Creative Teaching presupposes the captivating of the pupil's interest to such an extent that he himself will be willing and glad to embark upon the quest for God and Christian experience, and not that it is a matter that "he has to do" because he attends the church school.

III. Teaching Based On the "Needs of Life."--In view of our desire to be practical rather than platitudinous, we would root our Creative Method of religious education in curriculum materials based on the "needs of life" with the understanding that no life can be lived abundantly and fully if it lacks proper guidance in any one of the "needs of life." These great needs of life as suggested by E. W. Raffety are

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[I] W. E. Raffety, "Course IOI in Religious Education" University of Redlands, I932.

[2] Ibid

as follows:

I. Health
2. Wealth
3. Knowledge
4. Aesthetic Interests- beauty, music, . . .
5. Social interests
6. Morality
7. Religion[I]

These great ends of human welfare affect a person's total personality during the whole of his life. Each person in the church school is related to these ends, even before he is born. Each person continues to be related to these ends in all church, school, home, and community experience as his life unfolds and expands from childhood, adolescence into maturity. Maturity itself finds its need of proper vital and constant relation to these ends for itself, together with the added necessity of a faithful stewardship of the young lives commited to its care and keeping that in turn their welfare may be conserved.

What do we mean by the terms we have designated as the "needs of life" in the program of the church school? The essential meaning is as follows: By Health is meant the physical interests and necessities of health. The program of the church school must make provisions for expressional activities to conserve and promote the physical well-being of its pupils, young and old. The recreational activities of the church must meet the needs of its members. The building and equipment of the plant must provide not only to safe guard health, but also to provide for maximum comfort.

[I] Ibid

By Wealth is meant the interest in material resources and their contribution to life. The church school program must provide to help pupils, young and old, to adjust themselves to the wealth interests of life as to guarantee the development of Christian character with the realization of faithful Christian stewardship.

By Knowledge is meant the informational interests of growing persons. The program of the church must provide to give accurate, comprehensive and constructive biblical and other related Christian knowledge to help the pupil grow in the direction of the objectives of religious education, and provide for two essential things namely: "(I) Adequate sources of vital functioning Christian truths; (2) Projects and other effective teaching and leadership methods to make this truth dynamic in the lives of church school pupils."[I]

By Aesthetic Interests is meant the beauty-craving of every living, growing person. On the assumption that the beautiful attracts and enobles and is essential to a perfected personality- does the church school program lead the pupils so to seek and love the beautiful in nature, literature, music, art, drama, and life itself that they will intelligently and reverently worship God? At least, there must be enough of simple beauty in the class rooms and in the winsome personalities of the teachers so that pupils may be led to associate beauty with the house of God and all things connected with it.

[I] Ibid

[illegible] is meant [illegible] [illegible] [illegible] *[illegible]* [illegible] and their contribution to life. [illegible].

By *[illegible]* is meant the [illegible] [illegible] of proving persons. [illegible] [illegible] [illegible] [illegible] [illegible] give sanctions, [illegible] and [illegible] and other colored [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] of [illegible] religious [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] success of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this truth [illegible] in the [illegible] of [illegible] [illegible].[2]

By *[illegible]* [illegible] is meant the [illegible] [illegible] of every [illegible], [illegible], [illegible], [illegible] [illegible] the [illegible] [illegible] and [illegible].

By the Social "needs of life" is meant the social and sociability interests of normal persons. The church must foster such a program that it will help to purify human fellowships, give social vision, and so win the church school pupils to Christ's gospel of "go" and "do" that their motives, attitudes, skills and acts in work and play shall be controlled by the great social ideals, such as: "The interest of each is the concern of all"; "The motive in the heart measures the gift in the hand"; "We are our brother's keeper."

In Morality we would indicate the necessity of of a program of religious education which brings pupils face to face with real life-conduct as elsehere in such a way that sentiments, virtues and habits may be developed to enoble them in every character of crisis-

To know the right
To love the right
To do the right,

under the dominace of the ethical ideals of Jesus Christ.

The last but the most vital of all in the quest of religious education is the Religious Interest. All the efforts of the Christian church are dominated by the motive (or should be) so to present and personalize the Christian religion and vitalize Christian truths that the pupils will intelligently and loyally choose to come under the saviorship and lordship of Jesus Christ.

These great "needs of life" are at the roots of the Creative Theory of Christian religious education. This we consider the radical basis for the testing or evaluating of

any program. Does it meet the "needs of life"? Any program which does not measure up to its basic requirements, or does not tend towards them, is in need of revaluation, revitalizing and reorganizing.

IV. The Objectives of Religious Education.--If the "needs of life" are at the roots of the tree of life in the functioning of religious education, the following objectives are its desired fruit- its great ends. A study of the complete writings[I] of ten great leaders in religious education (by the International Council of Religious Education) has resulted in the formulation of the ultimate objectives of religious education. In essence they are as follows: Religious education seeks to foster in persons-

I. Consciousness of God and a sense of personal relationship to Him.

2. Understanding and appreciation of Jesus Christ and loyalty to him.

3. Progressive development of Christ-like-character.

4. Effort to establish a Christian social order or community.

5. Intelligent and active participation in church membership.

6. A Christian interpretation of life and of the universe.

7. Acceptance for guidance of the best religious experience of the race as recorded in the Bible and else where.

These ultimate objectives are to be "burned into the con-

[I] The ten great leaders are: W. S. Athearn, G. A. Coe, G. A. Betts, W. C. Bower, H. F. Cope, H. Hartshorne, T. S. Soares, N. E. Richardson, L. A. Weigle, J. M. Artman.

sciousness" of every leader in the church school that each and every one of them may do their best to guide and stimulate the pupils in the direction of their achievement. There is nothing so tragic in the church school as to have all the effort, time, and money squandered in an enterprise where few know what they are trying to do or where they are trying to lead anybody. The implications of the objectives of religious education we hope to make more obvious as our study progresses.

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CHAPTER II

STANDARDS AND GENERAL PRINCIPLES OF RELIGIOUS EDUCATION

I. The Meaning and Purpose of Standards.--Standards are educational forms which set up criteria for evaluation. They make their contribution to educational values by their stipulation of both limits and quality of educational activity. They have a twofold purpose: to conserve the good and to serve as a warning against the undesirable.

II. The Standards of the International Council of Religious Education.--Since I929, the Council has worked out standards for the church school which can be devided into three types: General; Departmental and Divisional standards. Their purpose is accomplished in two ways: First, through the signaling of the important things to stress in a good church school. The cardinal items are selected because of their importance. Each of these important items is described so as to give a clear idea of what is meant by it and why it is important. This is followed by some suggestions on how to attain it. Thus, in brief scope, a comprehensive, bird's-eye-view is presented of a program of religious education for the church school. The second way through which the standards accomplish their purpose is through a plan for scoring each of the items in the particular standard. This makes itpossible to measure the extent to which a school reaches the ideal.

The various standards of the Council are described as follows:

GENERAL STANDARDS

The Educational Work of the Church (in preparation)
Standard A for the Sunday Church School
Standard B for the Sunday Church School
Standard for the Vacation Church School
Standard for the Weekday Church School

DEPARMENTAL AND DIVISIONAL STANDARDS

Standard for the Beginners' Department
Standard for the Primary Department
Standard for the Junior Department
Standard for Intermediate, Senior, and Young People's Departments, or Combinations of Departments, in the Young People's Division
Standard for Adult Religious Education in the Church

A study of these standards will show that they are invaluable in their ability to give a church school leader a very good idea of what is to be expected of a first class plant of Christian education.[I] Every progressive leader in religious education should be thoroughly acquainted with these standards.

III. A Good Comprehensive Standard.--Every pastor is interested to know just how his church stands in relation to other churches in its class in respect to every vital factor that makes a church successful. A study of this matter has been made resulting in the list of items given below as to what is to be expected of a good church. It is believed that this study will help pastors see what they have and have not that a good complete church plant should have and should offer. A good, complete church in this class should be accountable for:

Physical Equipment

[I] Several sample standards are to be found in the appendix.

I. A comfortable, attractive parsonage with modern improvements, furnished rent free.

2. Auditorium with seating capacity adequate to maximum attendance at regular services.

3. At least one good piano.

4. Space for social and recreational purposes fitted with movable chairs, and a platform, and large enough for the largest crowds in the habit of assembling there.

5. Separate rooms or curtained or screened spaces for Sunday school classes or departments.

6. Moving-picture machine or stereopticon facilities.

7. A well-planned, well-equipped kitchen.

8. Sanitary lavatories.

9. All property kept in good repair and sightly condition.

IO. Bulletin Boards for display of church announcements.

II. Play ground (if at all possible)

I2. Suitable recreational equipment for indoor games and outdoor games if there is a play ground.

I3. A work-shop (if at all possible) where much useful home-made equipment can be made by the men's or boy's organizations.

I4. An accurate system of records and reports.

Religious And Missionary Activity

I. The church budget adopted annually by the congregation.

2. Every member canvass for weekly offerings made annually on the basis of the budget adopted; all church members and adherents canvassed; envelop system used.

3. All current bills paid monthly.

4. A systematic plan of payments on principal and interest of debt on the church property (if there is any).

5. Property insured.

The Pastor

I. A pastor with college and seminary background.

2. A pastor resident within the bounds of the community.

3. A pastor giving full time to the work of one church.

4. The pastor receiving a total salary of at least $I000 a year and free use of house.

The Program

I. At least one service of worship every Sunday.

2. Regular mid-week services.

3. Church works systematically to extend its parish to the limits of the Spanish-speaking community.

4. A definite program setting goals for the year's work (or even a five year plan) and adopted annually by the officers and congregation and held steadily before the attention of the church.

5. A definite assumption of responsibility with respect to some part of this program by at least 25 per cent. of the active membership.

6. Systematic evangelism aimed to reach Spanish-speaking families not having any definite church affiliation.

7. A minimum net membership increase of I0 per cent. each year.

8. "Grading" of the church school to its best possibilities.

9. Definite organized activities for all various age-and-sex-groups in the congregation and community (as in Young People's Society, Men's Brotherhood, Boy Scouts, or similar efforts)

I0. A systematic and cumulative survey of the parish with a view to determining the church relationship and religious needs of every family, and such a mapping of the parish as will show the relationships of each family to local religious institutions together with a continous and cumulative study of the community, with a view to constant adaptation of program to need.

Cooperation

I. Cooperation with other churches of the community in a definite program for community betterment.

2. Cooperation with state and county interdenominational religious agencies of Spanish-speaking churches.

3. Cooperation with community and county welfare agencies.

4. Cooperation with local and county labor agencies.
5. Cooperation with denominational boards.[I]

Supplementing the above items of standards there are certain principles which can help us see more clearly the organizational task of the efficient church school.

IV. General Principles of Organization.--As an introduction to our discussion on the organization of the church school we list the following guiding rules:

I. The local church has the responsibility for the religious education of the whole church. Education is an important part of evengelism- only in a properly cultivated ground can the "seed" of the kingdom grow.

2. Every member of the church should be lined up for some kind of religious education, teacher or pupil, leader or led. When every member of the church has some part to play in the church school the educational function of the church is necessarily confirmed so that its support is naturally accepted by the church.

3. All the educational work of the local church should be progressively standarized (with goals as indicated above). To be more specific, "standardizing" means moving toward certain standards of excellency, and it does not mean that religious education should be steriotyped in any kind of uniformity.

4. All the educational forces in the local church should be considered as departments of the centralized educational organization known as the church school.

5. A board of Christian Education is needed in every church to help the pastor select adequate educational materials, to formulate educational policies, etc.

6. The need of a director of religious education in every church. It is up to the pastor to train some leader to help him with this very important

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[I] H.N. Morse, E.S. Brunner, The Town and Country Church in the United States, (Doran, I923), p. I69

task until the time comes when a director can be hired part time or full time.

7. Every local church should adopt a definite educational policy, working out guiding rules to achieve immediate goals in the path of the ultimate objectives; working out a program or plan of procedure; adopting a church school constitution to establish the degree of authority, privilege, and duty of every officer and organization in the church school.

Let us now pass on to consider the important subject of organizing the church school.

Bibliographical Suggestions

Athearn W. S., (ed.) The Indiana Survey, 3 Vols., Doran, I924 (Each $5.00)
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CHAPTER III

ORGANIZATION OF THE CHURCH SCHOOL

I. The Importance and Need of Organization.--The adequate organization of a church for religious education is a most important matter due to the fact that so much depends upon its proper functioning. To organize properly there must be, first of all, a plan of organization. By this is meant that it should first be worked out carefully on paper before any attempt is made to try it in practice. The relative places and duties of the workers, the graduations of the authority to be exercised and the divisions of the labour to be accomplished by those who are to carry on the activities of the school should be clearly outlined.

Many a church school is in a state of educational anarchy; without leaders or followers, every worker a law unto himself, resulting in confusion and ineffectiveness.

The church school organization must not be a thing of haphazard muddling. We are dealing with lives and souls that are far too precious to risk even in the hands of pious but ineffective teachers or teaching schemes. We owe it to the sacred character of the institution, first, to carefully, deliberately, with the best skill and experience available, work out its plan of organization to determine the part each endividual shall play in view of the ends to be reached. And, second, it is our duty to adhere, with scrupulous fidelity, with closest respect for the rights of others, and with growing intelligence in the duties to the part and place

assigned to us. Every worker must have his definite, clearly understood duty, place, and resposibility.

II. Underlying Factors of Organization.--The organization of a church school presupposes certain given factors to be considered carefully before attempting to construct a plan of organization. Since the church school is an integral part of the church its plan of organization will be governed by the church, and the basis of authority will lie in the church. The church will pass on its plans, will elect or appoint its principle administrative officers, will constantly exercise oversight, will properly support, will assist in every way, and will be the final authority regarding all questions arising in the school. If anything can be stressed at this point that is most significant, it is the value of the democratic principle of efficiency- any organization works best when it is governed with the consent of the governed. In other words, the pastor, even all that he may be as the leader, should always be careful to conserve the good-will of his co-workers in his endeavor to bring any change or improvement. It should not be too difficult for a tactful pastor to influence his fellow workers to make the the proper decisions and still keep their good-will by making them feel that it is as much their good opinion as his.

The plan of organization is also modified by the conditions of operation. These conditions are as follows:

I. The church school is manned by a corps of volunteer workers. Volunteer workers are frequently not as dependable as public school teachers who are paid for their services. Therefore, provi-

sions must be made in the plan of organization to have ready some one who can step in to take the class of an absent teacher or the duty of some important officer in the church school.

2. The attendance of its pupils is secured without physical, social or civil compulsion (with the exception of parental compulsion). This means that if the pupils are to attend regularly and willingly the church school must be made so attractive that they want to attend gladly.

3. It is at work, in most cases, only once a week, and then but for a short time- Sunday morning, at the most two hours duration. This means that if the church school is to do any good at all, it must accept the tremendous responsibility of achieving its aims in the very brief time of two of three hours each week. In other words, we can only expect the best of teaching, equipment, and the best of the other factors involved to accomplish this very difficult task; and it is up to an efficient organization to correlate all the factors to achieve the maximum good.

With the underlying factors conditioning the plan of organization in mind, let us now consider the personnel and its place in the organization.

III. The Personnel of the Church School.--Presupposing what can be done with a trained leadership, the efficient functioning of a church school (with membership of at least I50) calls for the following personnel:

I. An administrative board of religious education composed of the select leaders of the church school Advisory Council (See chart p. 27) and the pastor.

2. Supervisory leadership composed of-
   a. Superintendent of the whole church school
   b. Supervisor of children's work
   c. Supervisor of Young People's work
   c. Supervisor of Adult work

3. Secretarial leadership composed of-
   a. Director of records
   b. Director of finance

4. Expressional leadership composed of-

    a. Director of music (worship)
    b. Director of recreation and sociability

5. Teaching leadership- the teachers of the various classes.

6. Servants of the whole church- the pastor, pianist, chorister, ushers, doormen, messengers and janitor.

Some of these leadership positions are now impossible to fill (and some of them may take a long time to fill) in these mission churches. The point is: we must catch the vision and "hitch our wagon to a star" although we must ever keep our feet on the ground as we move forward.

The burden necessarily falls upon the pastor to take over the responsibility of many of these duties himself. But he can train leaders who will gradually and gladly relieve him of the responsibility as soon as they find themselves capable of filling the various posts.

The duties of the more important members of the church school personnel may be described briefly as follows: The Superintendent is an administrative leader charged with the responsibility to direct the teaching and the teachers. All other officers grow out of, and are related to the work that these two , superintendent and teachers, have to do. The order will be somewhat as follows, with substantial modifications, according to individual conditions:

I. The Superintendent, as the director of the work of teaching, having general oversight of the exercise and activities of the whole school; (who may also have the responsibility of the church school supervisor in the small church). The Superintendent comes into direct relation to

2. The Division Superintendent, each in charge of a Division, (Children's, Young People's, Adult's) engaged in directing the teaching work thereof, and overseeing its activities. Directly reporting and and responsible to these are:

3. The teachers; they are responsible for their classes, each for his own little group alone. The teachers constitute the cornerstone of the church school. The techers are the absolutely essential officers of the school; the number being dependent on the size of the school.

4. The pastor, as the representative of the church, is the pastor of the church school. While the execution of the work is commited to others, he has the same care for this department of church work as for any other. In some schools he is placed at the head of a strong committee on Church Affiliation, or on Spiritual Work. In others he teaches a class of teachers, or of adults in the Sunday school.

5. Secretaries, as assistants to the work of teaching, by keeping the records of attendance, work, standing, grades, etc., of all students, and the work of teachers, are, like the pastor, servants of the whole church.

6. The treasurer promotes the work of teaching by his securing of and caring for funds.

7. The pianist and chorister directly contribute to teaching by leading in worship.

8. The ushers, doormen, messengers, and janitor aid in the work of teaching by care for physical comfort, order

and economy.

9. Interwoven amongst the officers will be such committees as may be needed. These, like the teachers, are directly responsible to the Division Superintendent, unless they serve the whole school; then they would report to the Superintendent of the church school.

When a church school is large and strong enough it is able to have departmental officers who are in charge of certain phases of the church school work which are usually correlated to the general work by setting up special departments for them. Thus the Extension Work, which administers to the study of the lessons in the homes, or in other places (hospitals, jails, etc.) for those who are unable to attend the regular sessions, is in charge of the Home Department. This department will have a superintendent of the whole school with such assistants in messengers and secretaries as may be necessary. This also applies to the Cradle Roll Department; the simple purpose here being to identify the children with the school as soon as they come into the world by enrolling their names, observing their birthdays, enlisting their parents and cooperating with them in bringing the child to the school when it has reached the proper age.

Now let us consider the Church Board of Religious Education. It is one of the most imprtant organs needed for the efficient functioning of the organized church school. To organize it the Board should be nominated by the Church Advisory Council of Religious Education and elected by the church as a whole. It should consist of from three members

in the small church to not more than nine to fifteen in the large church, one-third of the membership to be elected annually and to hold office for three years. The pastor should always be a member *ex officio* of this Board. Being a religious education board, those best equipped educationally should be chosen. This board should adopt a simple constitution, elect its officers, and the few needed committees, and hold as a sacred trust its great responsibility for the religious education of the children, young people, and adults of the church.

The duties of the Church Board of Religious Education consist in reporting regularly to the Council for information and advice, and to the church as a whole for final adoption of policies and programs. In some churches this board of religious education will-

I. Conduct a survey of all educational organizations within the church as to purpose, program and product.

2. Give general supervision to all the educational work of the church.

3. Set up the church's educational policies and standards.

4. Choose and cooperate with the director of religious education where the church employs one.

5. Choose all courses of study.

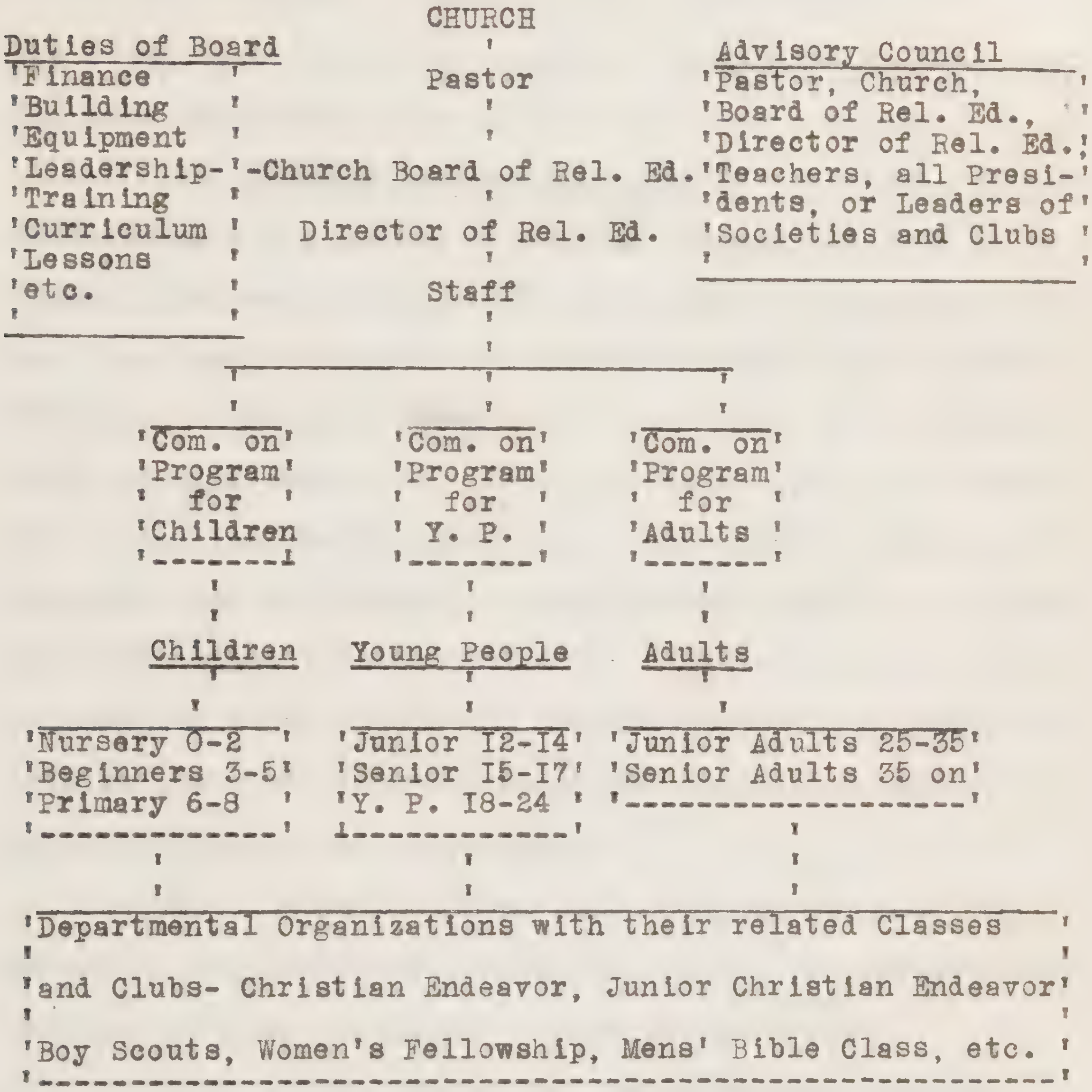
6. Select teachers and those who supervise them.

7. Plan for adequate educational building and equipment.

8. Seek to correlate and unify courses, programs and agengies.

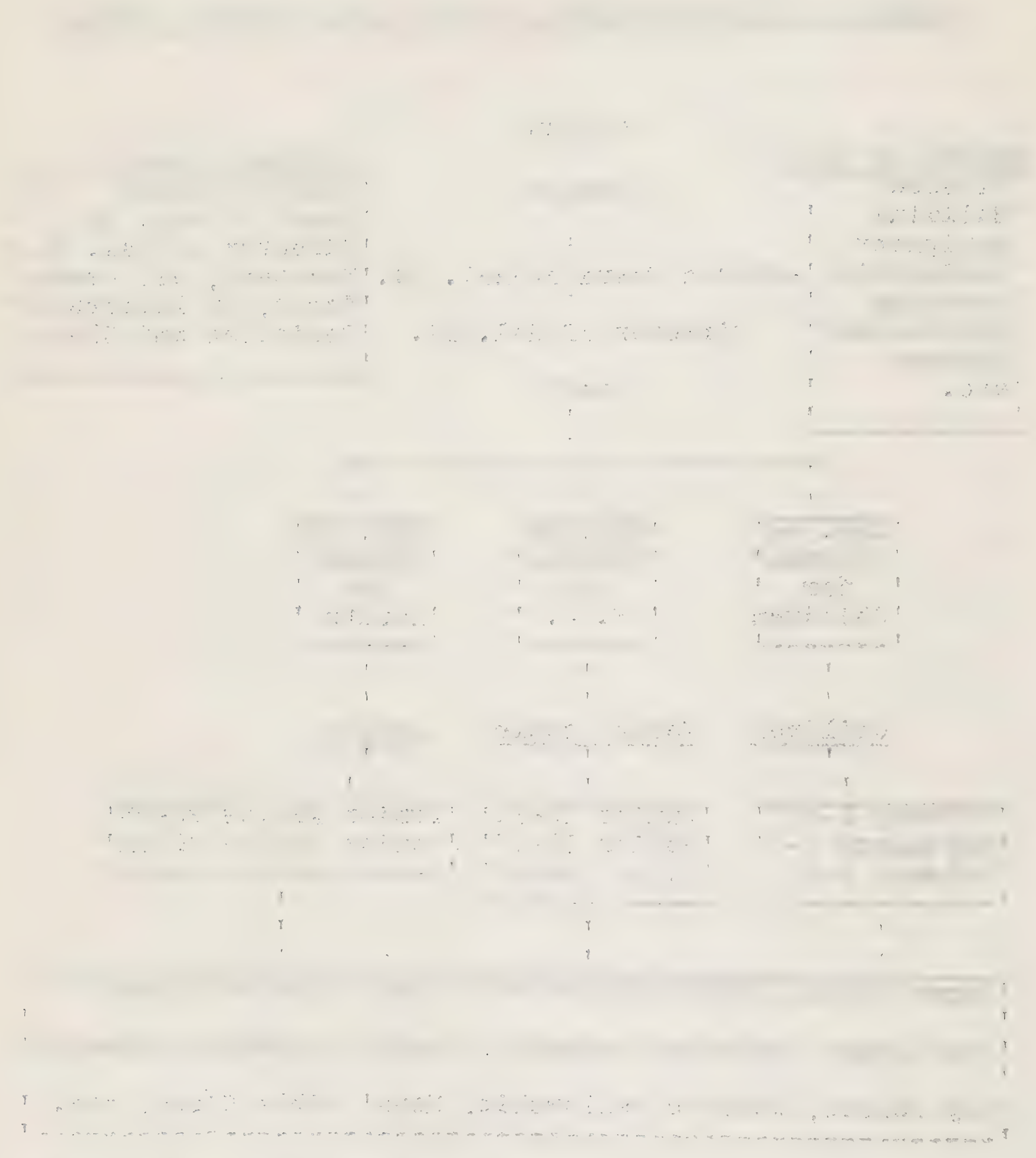
9. Prepare the financial budget for the church's educational program.

GENERAL OUTLINE OF CHURCH SCHOOL ORGANIZATION (IDEAL)


CHURCH
Pastor
Church Board of Rel. Ed.
Director of Rel. Ed.
Staff
Duties of Board
Finance
Building
Equipment
Leadership-Training
Curriculum
Lessons
etc.
Advisory Council
Pastor, Church, Board of Rel. Ed., Director of Rel. Ed. Teachers, all Presidents, or Leaders of Societies and Clubs
Com. on Program for Children
Com. on Program for Y. P.
Com. on Program for Adults
Children
Young People
Adults
Nursery 0-2
Beginners 3-5
Primary 6-8
Junior 12-14
Senior 15-17
Y. P. 18-24
Junior Adults 25-35
Senior Adults 35 on
Departmental Organizations with their related Classes and Clubs- Christian Endeavor, Junior Christian Endeavor Boy Scouts, Women's Fellowship, Mens' Bible Class, etc.

a. This organization would be suitable for a church school of minimum membership of 150.

b. Each of the three program committees would be represented in the Church Board of Religious Education.



[illegible]

[illegible]

10. Keep in touch with denominational and interdenominational religious educational organizations and bring findings to the attention of the church.

11. Call in specialists in religious education for expert counsel.

12. Prepare a church school constitution.

All things considered, the Board of Religious Education is the most important board in any local church school.

IV. Unifying the Working Force of the Church School. Considering the relative duties and responsibilities of officers, the pastor should make it a point to emphasize the fact that while there may be degrees of authority and differences in position there is no difference in the value and glory of each worker for it is the "team play" and fidelity that makes the wheels go around. There must be degrees of authority and differences in position and duties if the work is to be accomplished efficiently. It is the duty of all to endeavor to bring all the working forces into right correlation, so that each may cooperate with all others and all together produce the best results.

The wide awake pastor will endeavor to unify the forces of the church school by inoculating the workers with certain unifying principles. Some of these are:

1. A strong sense of a single, worthy aim- the evangelizing of the world, starting at home.

2. A spirit of mutual forbearance, sympathy, and deference- "One for All, and All for One"

3. The use of practical means of bringing together workers and organizing the forces, such as-
   a. Division conferences;
   b. Conferences for all the workers in the school;
   c. Teachers' Meetings;

d. Gatherings of the Church Board. or Council, in which representatives of each division, or it may be all the teachers, discuss the work of the whole school;

e. The pastor and the superintendent acting as personal unifying factors of every division and in every activity of the school;

f. The conception of the school as an educational institution; recognising the great work it has to do.

If the whole working force of the church school can be made to see and feel the dignity of their positions, they will cease to play at Sunday school and begin together to do real, painstaking work; they will endeavor to make all the parts of their work fit together for the realization of the great and noble task at hand.

V. Recruiting and Retaining Pupils.--We have spoken of organizing the working forces of the school, the teachers and the other officers, but no organization can be complete without the consideration of the scholars. If the organization of the scholars were neglected, it would be as bad as contemplating to recruit pupils without any working plan of organization. Unfortunately, many churches do not realize the importance of organization so that with hardly any notion of it they try to scale ethereal space to reach heaven with machinery that is stuck in the clay. But getting back to the recruiting of pupils, the first obvious thing to attempt is the enrollment of the whole church membership. In other words, start at home. Until this goal is accomplished in one way or another, making use of plans like the Home Department or similar efforts, should plans be made for the re-

cruiting of pupils outside of the church consituency. Until every possible member is enrolled to lead or to be led in the program of the church school will such an undertaking seem logical and proper. We must not be afraid to set our ideals high, for the higher we aim the closer we will come to the mark. But we must notforget that ideals never realize themselves without much hard labour. The following are some suggestions for realizing these plans:

I. Know your field. Have the church school officers study the possibilities of the people whom you can approach. Study all the factors in connection with the people whom you would serve. Make a good sized map of the field and indicate clearly the streets and the location of their homes. Hang this map in the room where the teachers' meetings are held. Colour it in such a way that the teachers can become easily familiar with the map.

2. Know the people in your field.--In the first place, the school should have at least a directory of its own people, as well as those who attend the church but do not count themselves as belonging to any church. Such a directory would, at least, have such items as ages, sex, and church school affiliation. In the second place, you will want to know the most expedient way to find out all you can about the families which the church school has mapped out for investigation. A preliminary approach that seems feasable and practical would be to investigate the public schools in which the children are enrolled. The public schools take an annual census of the children, and essential facts can

be found out about the families through them.

3. Cultivate the field. After preliminary information about certain families has resulted in favorable encouragement to further action, plan for the most practical manner of contacting the parties. First, divide the field up into smaller units, each consisting of several blocks, if in a village or city, or into some other convenient grouping of homes. Place each unit under the care of some person who will watch for the families in mind, as well as for new families moving in. This person will be on the lookout to cullivate the friendship of these families; inviting them to visit the church school. These tactics often end up in the recruiting of new pupils. The person or persons assigned to a particular district can also cooperate with teachers and others in care for the sick and needy members of the church school or of the church.

4. Invite personally. The custodian of each recruiting district should invite to the school personally, if possible (at the first convenient opportunity) the families whom he is endeavoring to recruit. But the duty of inviting anyone should not be left entirely in the hands of the one in charge of the district. Anyone should have the right to invite anyone else to the Sunday school or to the activities of the church school in general.

5. Invite by mail. Invite as much as possible by personal letter; as often as possible by printed matter. But be sure your printed matter is worth scattering, and then sow it carefully. ". . . . neither cast ye your pearls before swine",

is perhaps putting it a little hard but it is a good hint that the greatest of all teachers has given us in the recruiting of pupils.

6. Invite through the pupils. They make very effective agents to bring the rest of the family around- to have one member in the school is a fine leverage on the home. "One within will draw what a hundred from without will fail"

7. Follow up. Keep on reaching every one. If one invitation fails, try another. But we should always be careful that such invitations be made tactfully and at opportune moments lest we antagonize rather than attract them to our fellowship.

8. Cultivate the school spirit. Church school officers can stimulate the spirit of loyalty and devotion in the worthwhilness of the school by creating a feeling of appreciation that may radiate from every one of its pupils as each will reflect his personal pride in an institution that helps to make life complete in so many ways.

9. Advertise through efficiency. No other advertisement can compare with this. Many schools that are blaming the people for their lack of spirituality need to lay the blame for the empty benches on their own sloth and lack of ability. Let the school set efficiency as its primary functional purpose; let it teach that which meets the needs of growing persons in a worthy way, and it will have people to teach.

After you have recruited the pupils you must learn

how to retain them lest you would try to hold water in a bucket full of holes. A few suggestions are given on this matter as follows: To retain pupils-

I. Set a standard of regularity. Cultivate pride in attendance and regularity. Make them feel that it is the expected thing. You will get what you expect. Count any absence as abnormal. Regularity can become a habit just as irregularity.

2. Give credit for attendance. Scholars will be more concerned with the importance of attendance if it makes a difference in an obvious and tangible way. If it makes no difference, one way or another, they will be less apt to care. Attendance must count to their credit- that is, it should count so many points, or so much per cent. toward their general standing, and this standing should be considered as part of the requirements for their diploma. But graduation from one grade to the next is not dependent upon a diploma.

3. Enlist the home. Keep the parents informed on the attendance and general standing of the pupil. Present to them every quarter some sort of a Report Card, securing their signature and the return of the card to the school.[I]

4. Meet the needs of all. In many of our schools the pupil has had precisely the same lesson, often taught in precisely the same manner, as he had when he was of the age of those whom he calls muchachillos, (the little kids). The graded school alone can meet the need of every age and period of development. It is well to remember that grading

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[I] A sample report card is shown on page 38.

the school pays in the increased power of the school to hold the scholars all the way through life.[I]

5. Let the leaders be regular. An irregular, irresponsible superintendent is a bad example for the teachers, but even greater is the power of the teachers' example on the pupils.

6. Follow up absentees. Three persons should have a record of names of all absentees, the teacher, the secretary, and the superintendent. The teacher will have the record of the class absentees and will visit them, or write to them. When writing to them we must remember that one line, significantly written, is better than a ream of printed matter.

7. Hold by attraction. The school that attracts by its character will hold. You do not have to bait them with a barrel of apples or a sack of peanuts. An efficient organization, good order, good creative teaching, studies suited to the students, comfortable housing, attractive surroundings, honest, unaffected human affection for them; these are important factors in the school that attracts.

8. Beware of baits and bribes. They prove costly in more than their actual worth. The effect of offering a prize is to degrade the pupil's motive, from one of learning to the cheap motive of getting a book, a ribbon, or a toy. Competition in any form usually causes bitterness, jealousies, and divisions. Schools surfeited with attractions, side shows, and "treats" in the hopes of attracting great numbers, will come to stand in the mind of the pupil for these things

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[I] See pp. 35 ff. for the meaning and function of grading.

alone, "Turn your school into an ice cream and peanut stand, and you will have nothing but dishes and shucks when the edibles are gone" remarks H. F. Cope.[I]

9. Diplomas and honors are only an incentive. The giving of prizes must not be confused with the awarding of diplomas and honors. It is not meant that it is unwise for a school to provide entertainments and other meetings and times of social enjoyment for its pupils; all these things must, however, be evidently the natural outgrowth of the social life of the school, and the desire to provide for its interest and intellectual improvement, and not at all measures taken to induce attendance. It should be kept in mind clearly that diplomas and honors are simply the certificates awarded for good work, presented on attaining certain definite standings; They have no intrinsic value; they are within the reach of every one. Care should be taken so to award them that they do not even remind one of prizes, but that they act as incentives to all to do good work and stand for the facts that the school recongnizes such work, and that is is conducted on business principles.

VI. Grading The Church School.--Grading the school is so important that we have decided to devote several sections to the subject. "Grading" simply means the constant adaptation of methods, materials, teachers, equipment, etc., in the school to the developing life of the pupils.

[I] H. F. Cope, The Modern Sunday School in Principle and Practice (Revell, 1907) page 84.

A fully graded church must have-

I. Graded organization
2. Graded lessons
3. Graded teachers
4. Graded equipment
5. Report of grades
6. Graduation

These points we shall deal with in the following discussion, but let us first make clear why it is necessary to go into all the trouble of grading to have an efficient church school.

It is necessary to grade the church school for the following reasons:

I. Because children are graded by nature according to the age and degree of development.

2. The pupils are steadily developing in knowledge and in character. To teach all grades the same things in the same way is to do them a grave wrong.

3. In order that pupils and teachers adapted to one another may secure the highest efficiency in each grade.

4. Grading makes the school a definite, business-like institution approximating itself to the value of the public school. It correlates all the child's educational activities.

5. It makes possible definitely arranged courses of study in a cumulative, progressive order, corresponding to the life of the pupil.

Thus it can be seen that it is a matter of prime importance to grade our church school the best we can and to progress in that direction all the time.

How is the church school to be graded? The task of grading the church school may seem difficult at first, but it is really not as difficult as it seems. In the first place, nature classifies pupils. Pupils are naturally classified by their ages, although it is to be understood that,

in some cases, the mental and spiritual capacity of some pupils is below or above par. Nature classifies pupils in four periods as follows:

I. Babyhood, the period of primary physical adjustments to life and environment, from birth to the third year.

2. Childhood, the period of subjection and receptivity, from ages 4 to II.

3. Youth, the period of awakening powers, struggle, and determination, ages I2 to 24.

4. Adulthood, the period of developing powers, experience, and usefulness.

These general periods of growth are, furthermore, devided by certain lines of cleavage in the three latter periods. The general periods of growth are illustrated in the Divisions in our church school; while the various Departments illustrate the cleavages. (See the chart on the following page)

One of the most expedient ways of classifying the pupils is to follow the grading of the pupil in the public schools. Their efficient classification of pupils comes very close to classifying the children exactly. Of course, some modifications of gradation are necessary due to the fact that the public schools use a very closely graded system.

To grade the housing in our small churches forces certain inescapable limitations with which we must do the best we can. Only six class rooms are available at the best-this often means using some of the rooms in the pastor's own home (fortunately the pastor's home is, almost in every case, next to the church building), and the division of the one-

THE GRADED CHURCH SCHOOL

Life Periods		Ages	C.S. Dep't.	Divisions	Public Sch.
Babyhood		I,2,3	Nursery	Children's	Pre-Kinder.
Childhood	Early	4,5	Beginners .	. . . .	Kindergarten
	M.	6,7,8	Primary .	. . . .	I 2 Elementary
	Late	9-II	Junior . .	. . . .	3 4,5,6 Grammer
Youth	Early	I2-I4	Intermediate	Young People	7-9 Jr. High
	Middle	I5-I7	Senior . .	. . . .	I0-I2 Sr. Hy.
	Late	I8-23	Young People	. . . .	College
Adulthood	Early	24-44	Junior Adults	Adult	Professional Graduate Sch.
	M.	45-60	Adults- Parents, Home Dep't.		
	Late	6I-	Women's, Extension Dep'ts.		

SAMPLE REPORT CARD

Quarterly Report of the

------------------------------------Sunday School

Name ______________________________ Year_

	Ist Qtr.		2nd Qtr.		3d Qtr.		4th Qtr.		Yr.
	Times	%	Times	%	Times	%	Times	%	%
Attendance									
Bible at Sch.									
Offering									
Home Study									
At Church									

Average for Yr.

*Parent (or guardian) will sign on back

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

room church (with slight modifications) into not more than two classes with the aid of curtains or screens. This arrangement brings about a drastic shift of departments and classes. Under the necessary circumstance we are suggesting the following arrangement:[I]

I. Primary, ages 4 to 8 inclusive
2. Juniors, ages 9 to I2
3. Intermediates, ages I3 to I6
4. Young People, age I7 to 24
5. Junior Adults (second generation) ages 25 to 30
6. Adults proper, ages 3I and on

If possible, the Intermediate Department (which means in our churches the one class with that age group) should have one class for the boys and one for the girls. The reason being that, at this period of growth, boys and girls are naturally antagonistic toward each other and can do better work if they are in separate classes. Also the fact that a woman teacher can teach Intermediate girls better than a man, and vice versa- as a rule.

Stating again the Departments we have been forced to create to meet the circumstances, with them, let us state briefly the general nature of each of these "cleavages". The Primary class should take in all the younger children up to and including eight years of age; this is a period of subjection and receptivity when the child is beginning to make its conscious and unconscious, fundamental adjustments to life in general. The adjustments and attitudes formed at this age affect tremendously the rest of growth and development. In the Junior class belong the boys and girls from

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[I] On chart page 4 other suggestions are made in case there are less than 6, or less than 5 class rooms available.

nine to twelve, "the finest bunch of humanity in the whole school, the best workers, the quickest learners, the most willing to learn new habits, the readiest to love and follow Jesus as their Lord. They should never on any account be mixed with the older ones above or with the little ones below; and they should never lose a single Sunday's lesson"[I] says E. M. Fergesson in his fine little book, How To Run A Little Sunday School. The Intermediate class of ages I3 to I6 is the hardest class in the school to handle successfully- they have been aptly described by the phrase "steam engines in pants" but it is also the class from which can be secured the most remarkable results. This class should be organized and given some special work to do- projects into which they can channel all their bouyant energy in creative learning and discovery, such as making a relief map of the Holy land.[2] The Young People's class (including part of the Senior class in our grouping) is composed of young men and women of age sixteen to twenty-three or four. This class should be organized with a full set of officers and committees, and a definite program of work. The Young People should be kept carefully distinguished from the adults. In our churches they belong to different worlds in the widest sense of meaning. The Junior Adults can be grouped in the age between 25 to 30 (although this suggestion is no hard and fast rule).

[I] (Revell, I9I6) pp II ff.

[2] For further orientation on the subject of projects for the church school see bibliographical suggestions in Chapter 8.

GENERAL OUTLINE OF CHURCH SCHOOL ORGANIZATION (USABLE NOW)

CHURCH
Pastor
Church Board of Religious Ed.
Staff

Duties of Board
- Finance
- Building
- Equipment
- Leadership-Training
- Curriculum
- Lessons
- etc.

Advisory Council
Pastor, Church Board of Religious Education, Superintendent, all Teachers, all Presidents, or Leaders of Societies and Clubs

Children	Young People	Adults
Primary Junior	Intermediate boys Intermediate girls Seniors;Young People	Junior Adults Senior Adults

Department Organizations, with their related Classes and Clubs- Christian Endeavor, Junior Christian Endeavor, Boy Scouts, Women's Fellowship, Mens' Bible Class, etc.

a. A teacher from each department would be represented in the Church Board of Religious Education. This helps the Board select the proper curriculum courses, etc.

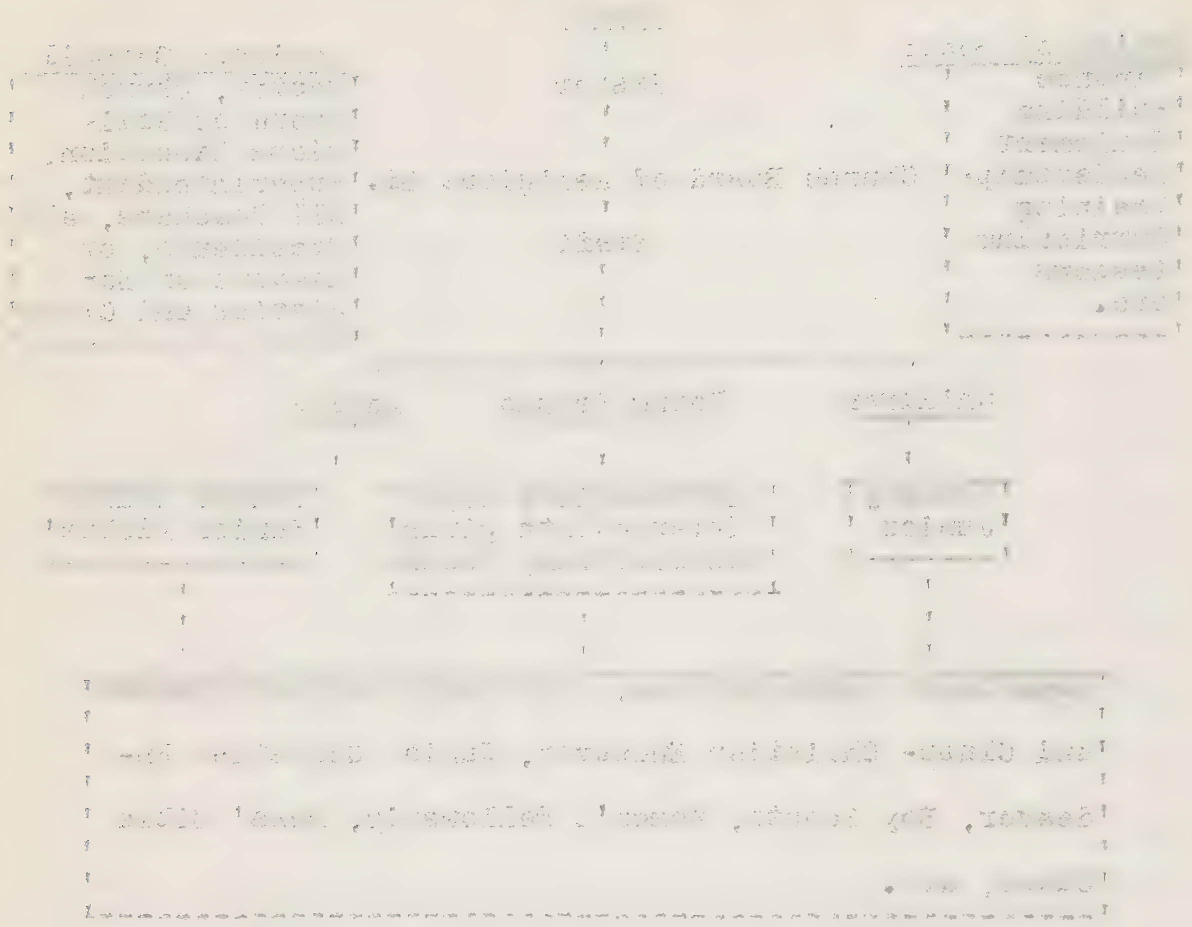
b. The above departmental division is based on a seven class-room church school. The following suggestions are made in case there are less than seven class-rooms.

Departmental Division for a 6 Class-room School

Children	Young People	Adult
(I) Primary (2) Junior	(3) Intermediate boys (4) Intermediate girls (5) Senior; Young People	(6) Adults

Departmental Division for a 5 Class-room School

Children	Young People	Adult
(I) Primary (2) Junior	(3) Intermediates (4) Senior;Y.P.; Junior Adults	(5) Adults


Central Board of [illegible], etc.
[illegible] Christian Science, [illegible]
Senator, [illegible]
Three, etc.

a. A [illegible] be depu-
[illegible]. This
[illegible] councils, etc.

b. The [illegible] or a
[illegible] are
made to [illegible].

[illegible]

[illegible]

[illegible]

Most of them are married and so feel quite apart from the older adults, because their environment in this country has been totally different from that of the older adults who came from Mexico. Their classes of study and activities should center around their vital interests at this period, such as parenthood, child-care, education of children and religion in the home. These younger adults have the best leadership possibilities in the school. Out of this group should come the leaders for most of the important administrative and supervisory positions in the church school. Lastly comes the Adult class, the fathers, mothers, and grand parents. Their average attendance will be low, for they are full of cares and infirmities and cannot command their own time every Sunday. But amongst those in their fifties and sixties will be found some who can render great service to the school in various positions of importance.

VI. The Job of Grading the School.--We have thus far indicated how the church school should be graded. Now we come to the task of grading the school which is the more exacting job. Many church schools, already set in their ways of doing things, may resent any such change. The task itself is big enough to demand the assistance of all persons in any way officially connected with the management of the school. The pastor of the church, should, of course, be the first one to act in this direction.

The first step is to create intelligent sentiment. The matter of "grading" once suggested, it may be necessary,

[illegible]

VI. [illegible]--we have thus far [illegible]

The first [illegible]

The author of "Ghosts" and "Hedda Gabler". [illegible] as a preliminary step, to create intelligent sentiment amongst the officers of the school. With the materials bearing upon this subject now available, and the general acceptance by denominational and interdenominational publishing houses of graded courses, there should not be too much difficulty in making clear to every one the desirability and necessity of "Up-To-Date" grading and organization in the church school.

The pastor should not try and go ahead until he has enlisted the cooperation of the church school officers. The curriculum which is merely superimposed upon the school by an external authority, however commendable in itself, is likely to be a misfit if not an actual incumbrance to progress. Where pastor, superintendent, teachers, and board or committee work in harmony the interest and cooperation of pupils will not be difficult to secure.

But before delving further into this matter of grading, we must make sure of its meaning. Sometimes the term has been applied to schools in which the children were grouped in classes according to size, age, or general ability, although the same lesson was taught to all classes. The use of so-called graded helps, Primary, Junior, Intermediate, and Senior lesson quarterlies, all treating the same uniform lesson, has given rise to the usage of the term "graded school." Obviously this is a mistake. In the light of what has been already said concerning the grading of pupils, a school may be termed graded only when the subject-matter or material of instruction used is suited to the age, capacity, and need of

the pupils.

Amongst the first essentials in the task of grading a school is the adoption of a suitable course of study. A good way is to appoint a competent committee which shall carefully examine all of the better courses available and recommend for adoption (as well as adaption) the various courses that seem best suited to the needs of each department. The pastor, usually being the best informed man, should see to it that the proper courses are chosen. He might present a list of those which he has chosen and give the reasons for his choice. Knowing his greater understanding of such matters, the committee will undoubtly permit itself to be guided largely by his suggestions.

The introduction of a complete system of instruction necessitates certain preparations for its success. The officers and teachers should be thoroughly prepared for the change in advance. Where the previous records of the school show the ages of the pupils and are in other respects sufficiently complete to make it possible to forecast the approximate number of pupils that will be assigned to each grade and department, the teachers should be selected and assigned to their places before the day for introducing the new system arrives. These assignments should be made sufficiently long in advance to give the teachers and other important officers time to thoroughly familiarize themselves with the work of their respective grades or departments. Together the officers and teachers of the school should work out their plans on paper before attempting to introduce them in order

that they may see the ends in view from the beginning.

In most cases a new enrollment will be necessary. This should also be made in advance of the date set for launching the new system, if possible. An enrollment blank printed on a card of convenient size should be used such as the following:

ENROLLMENT FORM

Date . . . .
Full Name . . . .
Age at Nearest Birthday . . . .
Grade or Year in Public School . . . .
If not in Public School, give Grade and Age at Time of Leaving . . . .
Have you been Baptized? . . . .
Have you joined the Church? . . . .
Name of Parent or Guardian . . . .
Home Address . . . .

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*From H. H. Meyer, The Graded Sunday School In Principle and Practice, (Pilgrim, 1910) page 71.

When the day arrives for the introduction of the graded courses, let the pupils be assigned to their new grade classes immediately on arrival. If the new enrollment has not yet been made, this will, after a brief opening service, constitute the first item on the program for the day. Let all pupils report for enrollment to the department to which their age and place in public school work entitles them, (with perhaps the necessary modification of age groups as we have suggested).

VII. Choosing Teachers For the Graded School.--Teachers should be chosen or appointed by the pastor or superintendent after careful deliberation. This is one task where the pastor or superintendent may or may not put before the Church Board of Religious Education or the Advisory Council of Religious Education, because many of the members of these bodies will very likely be the teachers. But this is a matter to be left to the good judgment of the pastor. Well-meaning and earnest volunteers may urge the superintendent or the pastor to appoint them, but the fact that the best qualified persons often do not volunteer is no proof that their services cannot be secured. If the desired teachers cannot be secured within the small constituency, it is best to seek aid from the American church if there happens to be one of the same donomination in the community. Often there will be found some capable persons there who will be more than glad to help in the capacity of teachers in "the little mission church".

In the graded school the term of service of the teachers should depend on the ability to do the work there. Of course this statement needs to be qualified to the extent that teachers are expected to grow in their efficiency when properly guided in their preparation through Teacher-Training-Courses or through other means. What we mean is that if a teacher fails to show any progress in her ability to hold the pupils of her class, then of course there will be a crying need for some one else to take the class and do a better job of it. With this understanding, the superintendent or

the pastor ought not to hesitate to take the attitude that a teacher's continuance is conditioned on the ability to do the work. It is true they are voluntary workers, but even that does not confer on them the right to offer in religious service that which would not be accepted elsewhere.

In regards to the teaching of boys and girls, H. F. Cope[I] has this to say:

> Usually women should teach infants, young children, girls, and women; men should teach boys and men. Women may well, indeed, for many reasons, best teach all up to the beginning of the period of adolescence, say up to thirteen. The nature of the child is best met by that of the feminine and maternal being. But, for boys from these ages on, there is deep and fundamental necessity for the virile life of a man.

To this statement we can justly add that there is always the exception of the gifted man or woman who can teach either boys or girls well.

VIII. Determining the Basis for Graduation.--It is difficult to judge a pupil's progress in the church school because it is difficult to test the elements of religion in a growing person. Since there will always be objection to purely intellectual tests, the advantage of grading and promoting on public school grades is evident. It is well to hold examinations in the subjects which have been taught, but let them be more of a review than a test of their knowledge. A scholar's attendance, deportment, respect for teachers, for characters in history, and for one another are items for which definite credit should be given on his school stand-

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[I] H. F. Cope, The Modern Sunday School in Principle and Practice, (Revell, I907) page 7I.

ing. But do not attempt to promote on the basis of these markings, or you may shortly have confusion beyond remedy. The items mentioned, should, in truth, only be used to stimulate the pupils. The pupil's consciousness of the teacher's aims makes him realize that they are trying to get somewhere.

On some certain Sunday of each year promote, with appropriate exercises, every pupil according to his public school grade. At the same time you may award certificates, or "diplomas" to those who, by faithful work and regular attendance, have earned over a certain percentage of credits. Promoting the pupils as they make progress through the public school, and on their graduation therefrom, regularly every year advancing them a class or grade, keeps the groups of pupils together through all their Sunday school life.

IX. Grading The Pupils.--In a good sized school two new officers will be necessary to grade the pupils. First, the secretary of Enrollment and Classification, who will assign new pupils to their grades as they are enrolled in the school. No well-ordered school will tolerate for an instant the custom of allowing pupils of the first three departments to select their own classes and teachers. Second, a Secretary of Class-Marking and Honours, who will care for the records of each pupil, his class work, examinations, and other markings. In his care also will be the arrangements for the promotions of all pupils.

In the small church school there is no point in hav-

ing these special officers, considering the small number of pupils. The superintendent or the pastor can be in charge of enrolling and classifying new pupils coming into the school. Each teacher can be responsible for the records of her pupils, his class work, examinations, and other markings. The teachers, in cooperation with the superintendent or the pastor, can make the arrangements for the promotions of all pupils.

X. Graded Housing and Equipment.--Graded equipment as well as separate classes for each department are also an important part of the machinery for grading the church school. If separate class rooms cannot be provided for each department, screens or curtains should be used to the best advantage. The seats and tables should fit the pupils of the various ages in each department, as well as the pictures that should adorn each class room.[1] Furthermore, the pictures should be hung at eye-level of the pupils. In like manner, all other equipment should be suitable to the pupils.[2]

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"The Organization and Administration of Christian Education in the Local Church," Book Six, International Curriculum Guide.
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[1] Housing and Equipment for the Church School by The International Council of Religious Education, page 45 has a list of the suitable pictures for each age group in the church school.

[2] Ibid- has suitable specifications and suggestions for the graded church school.

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Guidebook for Leaders of Juniors, Westminster, 1926 ($.50)
Koontz, Ida, M., Junior Department Organization and Administration, n. d. Lutheran ($.60)
Smith, Nora, A., Home-made Kindergarten, Houghton, 1912 ($1.50)
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Mayer, H. C., The Church's Program for Young People, Century, 1925 ($2.00)
Stock, Harry T., Church Work with Young People, Pilgrim , 1929 ($2.00)
. . . . , How to Improve a Young People's Program, Pilgrim, 1929 ($.35)
Barclay, W. C., Organization and Administration of the Adult Department, Abingdon, 1926 ($.70)
Brewbaker, W. C., The Adult Program in the Church School, Revell, 1925 ($1.25)
Winchester, B. S., The Church and Adult Education, So. Bap., 1930 ($.60)

There are also many excellent materials for all age groups that can be secured from the International Council of Religious Education- secure their publication list.

CHAPTER IV

KEEPING THE HOUSE OF GOD FIT

I. Responsibility for the House of God.--Because the House of God has such intimate and vital relationship with the religious experience of Christian believers, the quality of its structure and its equipment are factors which directly contribute to or detract from the progress of religious education.

The pastor, as the spiritual leader, is responsible for the contribution that he can make toward its betterment. The improvement of the place of his ministry becomes not only an asset of beauty and of reverence in itself but also an asset which contributes to the efficiency of the pastor's ministry in the achievement of Christian goals.[I]

In the light of the above responsibility, a pastor should be sensitive enough to fulfill his duty promptly when time and circumstance call for action. Often the time and circumstance calling for the improvement and beautifying of a church building are not perceptible to a pastor who would have a church bursting with mumbers before he would think of improving or enlarging the building. Other pastors have more insight. In the decadence of the church as a whole, they see the need not only for internal revival but also for external improvement. Often the latter can help the former when internal revival is difficult. An external improvement often

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[I] See pages I8,I9 and 20 in Standard B for the Sunday Church School (in the appendix) for specifications on standard requirements of housing and equipment.

does miracles for the internal revival. The improvement and beautifying of a church building puts new blood into the whole enterprise. It increases the interest and devotion of its members as well as the interest, cooperation, and help of others, many times leading to their conversion and church membership.

With the fore going considerations in view, every pastor should have the following basic orientation in building and equipment: A pastor should know-

I. The best sources of information for building and equipment;

2. How to conduct a program of church building;

3. Some practical hints for church building and equipment.

II. Best Sources of Information.--There are two main sources of information available which involve the minimum of cost. These are-

I. The International Council of Religious Education, Research Bulletin No. 8, Housing and Equipment for the Church School, price 50 cents

This little booklet gives an admirable comprehensive view of the whole task of building and equipment. It treats every item and specification of the subject in sufficient detail to help the pastor make his plans in the light of expert advice. The first thing that a pastor should do is to order this booklet and master its essential content.

2. Interdenominational Bureau of Architecture (297 Fourth Avenue, New York, N. Y. Federal Council of Churches Building at 23d Street).

This organization is made up of 20 cooperating denominational boards. "It aims to provide and to cooperate

with leadership for building and using the House of God."[I] Its services are offered free to any religious body asking for help in building ventures.

After a careful study of every phase and detail of the task (as will have been indicated to the pastor by the suggestions in Housing and Equipment for the Church School) write to the Bureau of Architecture (stating in essential detail your particular situation) and ask for their suggestions. They will send you survey blanks, leaflet literature and other materials which may duplicate as well as supplement many of the facts and suggestions given in the booklet of the International Council. If possible, they will also send you some very attractive and suggestive blue-prints.

The above contacts will help you plan all the projected work in detail- whether for remodeling, rebuilding, enlarging or the construction of a new building.

By the time the enterprise is ready for the promotional activity, the following will have been accomplished to the best possibilities:[2]

I. A study of the activities and methods needed and found successful in Worship, Christian Education, Fellowship and Service activities.

2. A study of the population by various age groups, population trends and community; defining the responsibility field.

3. A study of other churches and institutions in the community for a determination of the responsibility and needed program.

[I] Interdenominational Bureau of Architecture, "A survey Report" (New York, I938) p. 3.

[2] Ibid.

4. Prepare a statement of the needs in terms of activities and groups and the needed rooms and areas for each.

5. A study of possible sites, (if planning a new building).

6. Learn the availability of new locations, kind of building, size, etc., possible.

7. Study possible remodeling or enlarging of existing building.

8. Describe and evaluate experiences of other church building projects.

9. Study and estimate the probable finacial resources.

10. Plan to organize the best kind of building council or committee for the study and promoting, financing and constructing of the improvement.

11. Complete the writing of a building program so that an architect will know all of the requirements to be provided.

12. Describe how to utilize space and rooms to best advantage, how to save costs by limiting ceiling heights, duplicating use of rooms, etc., how to build by units to avoid crippling debts. Make a list of possible economies.

13. Write a check list so nothing desired will be omitted and so that changes will not be required after the building is started.

14. Plan how to select an architect and a builder.

15. Write a furniture and equipment program for all rooms and departments.

16. Plan to make the finacial program a means of spiritual growth.

III. Conducting the Work of Building.--Once the pastor has clearly in mind what he would want the church to accomplish and what the possibilities are, he is ready to promote the cause in the church by creating intelligent sentiment through various means. "The building program must be founded on and sustained by a thoroughly developed education-

al groundwork and a carefully planned spiritual mission."[I] says an expert, E. M. Conover. Individual talks with leaders, discussion of the subject at teachers' meetings or at leadership-training classes, stereopticon illustrations, sermons[2] and other good means should be used to bring out the needs of the church and the possibilities for improvement. All this conditioning can be done in such a way that the people themselves will be led to ask for a new building. In fact, if the pastor plans his promotional campaign wisely enough, it can be well underway before the people suspect it. They will be led to demand that a new church building enterprise be undertaken. Under these conditions, the people can blame it as much on themselves as on the pastor if by any chance the enterprise should come to a failure.

Some very helpful and suggestive sermon topics and appropriate scripture passages for promoting the building campaign are given as follows by Elbert M. Conover:[3]

Genesis II:4 --The Wrong Way to Build a Church
Genesis 28:I6 --Surely the Lord Is In This Place
Genesis 28:I7 --This Is The Gate of Heaven
Genesis 28:I9 --Bethel- the House of God
Genesis 28:22 --Building a House for God
Isaiah 6:I --A Vision in the Temple
Isaiah 56:7 --A House of Prayer for All
Nehemiah 2:I2 --A Survey of Needs
Nehemiah 2:I7 --That We Be No More a Reproach
Nehemiah 2:I8 --So They Strengthened Their Hands for This Good Work

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[I] E. M. Conover, Building The House of God, (Methodist Bk., I928) page 76.

[2] Write to the Bureau of Architecture for materials to promote the building program- stereopticon lectures, etc.

[3] Conover, op. cit., p. 77.

The work of promoting the church building enterprise may take many months and even years to lead the people to make the necessary sacrifice to meet effectively the building needs. But this very essential preliminary work must not discourage the pastor- patience and intelligence is the great builder of dreams-come-true. The whole church must be won to move in one accord before the real task can be taken well in hand successfully.

By the time the church has made up its mind to build, to administer the actual work of building the pastor should share the responsibility as much as possible to make it a little easier on himself- considering all the other work he has to do. He should try to organize a building board. The Advisory Council of Religious Education should be led to select a representative group from its membership to serve on the building board. The building board can be divided into four committees of three or four members each. The duties of the building program can be divided by the four committees, each having its responsibilities clearly defined. Some suggestion on this score by Elbert M. Conover[I] can help to give us an idea of what is to be expected of these building committees. The committees and their duties are as follows:

> I."Program of Findings Committee. Canvass the comunity to be served, study aims and acitvities for the modern church. Prepare survey of the requirements for the various groups and activities. Counsel with denominational religious educational and home-mission leadership. Secure from denominational Bureau or Department of Architecture sketch plans indicating how similar problems have been solved.

[I] Ibid, p. 79.

Present outline of proposed work to general committee and congregation.

2. *Construction Committee.* Investigate architects for General Committee. Provide one person to make all contacts with the architect. Recommend employment of consulting service and architect. Counsel with Program Committee to see that all requirements are provided. Secure approval of preliminary plans. Counsel with Finance Committee as to amount required and possible. Secure proper authorization for all needed contacts with architect and builders. Recommend letting of contracts. Inspect construction of the building. Secure bids for equipment.

3. *Finance and Subscription Committee.* Study successful methods and secure adoption of a finacial program. Study and appraise financial resources. Prepare forms, arrange methods of accounting, enlist and train canvassers, conduct subscription campaign, finance project during construction and collection.

4. *Committee on Promotion and Publicity.* Keep closely informed concerning progress of committees. Give earnest publicity to the requirements; the possibilities represented by the plans, the accomplishments of other churches, progress of the campaign, progress of construction and the plans for dedication.

Prepare prospectus, placards, etc., for the subscription campaign. Assist in training canvassers, keep unpaid subscriptions live."

These suggestions can be adapted to the situation. The pastor, acting as a member *ex officio* of these committees, should guide their activities in a way to supplement his own findings, to corraborate his data, and to bring in new facts where he himself has not been able to contribute. Wherever it is wise, the pastor should take the responsibility in his own hands to accomplish a task which he alone is qualified to do. He should also prevent the committees from duplicating some unecessary task, or prevent any assignement that may discourage any of the committees.

During the planning of the building the pastor must be ever watchful that the persuasive arguments of representatives from some particular group in the church do not impose their desires for room-space at the expense of other

departments.

In the actual construction the pastor should keep in close touch with the work to prevent any blunder that may prove costly (especially if the voluntary aid of church members is used in any way rather than skilled labor).

As the church building progresses, the pastor should keep in mind that the new class rooms might be in need of some extra leadership lest a larger church school be ineffective for the lack of enough leadership.

Last, but not the least, in the important matters of conducting the work of the building, the pastor must be ever so careful about the financial program for the building enterprise. Rather than incure a crippling debt by some miscalculation it is wise to employ a financial expert to assist.

IV. Practical Hints About Church Building and Equipment.--Although all the necessary information can be gotten from the sources which have been indicated, there are certain things which should be stressed lest they be overlooked.

Guard against cheapness. A building and its equipment is usually set up to last a whole generation. Use the best of materials for building and the best for equipment. Good quality not only pays for itself through its longevity, but it also affords better worship, better instruction, better fellowship, and better service. On the other hand, whatever you do, avoid oppressive debts. This can be done in two essential ways: (I) A type of building can be planned which can be built progressively along by units; (2) three

good class rooms, well built and well furnished, can be used just as effectively, or even more effectively, than six class rooms poorly built or poorly equipped. Thus three good class rooms can be built and properly equipped at less cost than six class rooms even if these are poorly equipped. The secret of the effective use of three class rooms to accomodate six departments of the church school lies in the idea of rotation of classes. The young people and adults can have their worship service while the children have their instruction period. Then they rotate from instruction to worship, or from worship to instruction as the case might be. Here lies a little secret which can be used very effectively by the wise pastor.

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CHAPTER V

LEADERSHIP TRAINING

I. The Need of Leadership.--One of the greatest and most significant single needs in our churches today is trained leadership. Efforts to rejuvinate the church and the church school will be seen to fail in the end, regardless of the schemes used, because the leaders lack training, skill, and imagination. It is our sincere belief that there is no hope for progress in the curriculum of these churches unless they begin by inaugurating a program for leadership-training.

II. Enlisting Leaders.--Although it is difficult to enlist leaders on the basis of voluntary service, there is a definite psychology, in this respect, to be understood and used effectively. It is but a truism to say that growing minds are usually busy minds. People who have busy minds are usually too intelligent to enlist their time and energy in an enterprise that is not worthwhile- they have other things more important to do. Potential leaders will be enlisted when they can see the worthwhileness of a work, and a work in which they can grow and develop as they serve. In other words, they would have a task that challenges their resources and ingenuity as they serve under a well organized and well directed program of religious education.

Try to enlist young people who show promising qualities of leadership. Make them aware of the possibilities of a career in religious education or in the ministry as a vocation or avocation, and cultivate them to the fullest extent. The scarcity of regular jobs in the economic world

and the arduous competition that exists for the few extant jobs should prove good leverage points for a pastor to use convincing promising young men (inclined toward the ministry) of the opportunities afforded by the Christian ministry considering the fact that the field in the Spanish-speaking work is not yet crowded but is in need of well trained pastors.

A mistake that has long been made in outfitting the church school is that of atempting to persuade teachers that their task is much easier than it ought to be; the slothful, the superficial have been attracted. Men, and especially women, have been urged to teach, and when they have raised the very proper objection that they were not prepared or were not trained or equipped they have been answered saying that this work was such that practically one needed neither training nor special preparation for it. It is a good deal easier to get people to do hard things than it is to secure efficiency by setting up standards of mediorcrity. Let it be so dignified and **worthy** a thing to be a teacher in the school, a thing requiring training and toil, and you will find the best people attracted to it. They want to do things worth doing; they care nothing for those things done without effort.

Choosing good leaders is a difficult thing, because all the implications of religious education should be considered in the choosing of character, preparation, ambition, Christian experience, attitudes, skills, etc. It is but natural that we would be led to choose the best we have, but often the best we have is not good enough, and the adminis-

trators should not hesitate to look elsewhere, beyond their own constituency, for desirable leaders. In this respect, the adminsistrators should appeal, by all means, for help in the supporting American churches in the same town of the same denomination as has been suggested already. Voluntary workers from the American churches, are often more than glad to give a lending hand to the "missionary work," and some good teachers should be available from this source.

The question may well arise here as to the ability of English-speaking teachers to help in our Spanish-speaking churches. The answer is obviously affirmative. The fact that all the younger generation are attending or have attended the public schools makes this question of language irrevalent. The truth of the matter is that the children can get along better with English-speaking teachers than with Spanish-speaking teachers because they understand the English language better in most cases. Furtheremore, the graded lessons suggested for use in all the departments of the Sunday school can only be secured conveniently in the English language. The adult department (amongst the older adults) is the only one that would necessarily use the Spanish language. The English-speaking teachers are perfectly qualified to teach in any of the other departments; although they are also subject to all other qualifications.

Another good source for the enlistment of capable teachers or church school officers is the public schools which the Mexican children attend. Careful and tactful investigation on the part of the pastor or the superintendent

into the teaching staff of the public school may lead to the cultivation of the friendship of the teachers there employed. Some of the teachers, who may or may not have any church affiliation, might be interested in helping in the church school. Valuable leaders may often be secured from this source who, with the aid of a little training, if they do not have it already, may develop into excellent teachers.

III. Principles For Fostering Leadership.--A number of other suggestions on the subject can be enumerated as follows:

I. The specific duties of each leadership position should be grouped and defined in writing so that a clear understanding can be had of what is to be expected. The uncertainty of the responsibility involved in a certain position of interest to a potential leader may often discourage his acceptance of the position.

2. Provisions should be made for the adequate training of leaders. The opportunity to learn leadership responsibilities will encourage potential leaders into the acceptance of responsibility.

3. Recognition for service should be given to the leaders of the church school not only in the church itself but through the press and radio, if possible. These churches have been provincial in this respect. The sacred work of the teachers must be magnified in the eyes of the public so that the importance of the teachers' position may stimulate their pride and increase their efficiency in the work of the church.

4. The training of actual leaders as well as potential leaders is a good way to prevent the shortage of teachers and leaders.

More suggestions in this respect are made by Ira A. Morton as follows:[I]

I. There should be a mutual agreement of leaders and led as to the specific task of each;

2. A leader should be permitted to work until a certain project or specific line of study is completed;

3. Pupils should have the value of experience of several leaders;

4. Growth of leaders should be recognized by promotional transfers, keeping in mind the welfare of the whole enterprise.

The last two principles must have certain qualifications to be effective. In a graded curriculum pupils can have the value of the experience of several leaders as they graduate from one class or department to another, without necessitating the change of teachers in any class, unless they are inefficient. If a teacher is incapable of growth, inspite of all efforts to improvement through teacher training, then, of course, the pupils are well justified in having a new teacher who can be more capable.

The fourth principle, like the third, has no point in our estimation. Teachers can be given ample recognition without changing them from a class or department where they are becoming more efficient through specialization. Of course, if teachers are found to be more effective in a

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[I] P.H. Lotz and L.W. Crawford (ed.) Studies in Religious Education (Cokesbury, I93I) pp. 587 ff.

department, other than the one they are teaching in, they should, by all means, be changed to the department where they can do the best work.

IV. Community Leadership-Training.--In almost every good-sized community today, the churches are cooperating to put on leadership-training programs every year. It is a good idea for it saves the individual churches money, and at the same time they are able to get better leaders to put on a better program all-round than any one church could do by itself. But, unfortunately, most of these churches cannot take advantage of the community programs because the leaders, or potential leaders, are quite a bit under par in their education and training.

V. Teacher-Training Curriculum Courses.-- Before going into a discussion of the actual training of the teachers, let us list some of the subjects that a teacher-training course should include. The course should include at least the following subjects of study:

1. Principles of creative teaching;
2. Child, adolescent and adult psychology;
3. Old and New Testament Introduction, and the modern use of the Bible in religious education;
4. Biblical history and geography;
5. Outlines of church history;
6. Outlines of Christian theology;
7. Principles of administration, supervision and organization.

These courses can be studied in the order which they are listed because of the relative importance of each in the

teaching process.

One of the best courses of teacher-training that has been worked out is that of the International Council of Religious Education. They have put out various graded courses some of which are described under the following titles:[I]

I. The International Reading Course.
Introductory to the Standard Leadershp Curriculum. For persons who, becuase of limited experience or other adequate reasons, are unable to undertake the study of the Standard course.
2. The High School Leadership Curriculum.
For Youth of the senior age-group in the church school. (The above description meaning that it is for leaders teaching Youth of the senior age-group)
3. The Standard Leadership Curriculum.
For persons whose training and experience qualify them to do work beyond high school grade.
4. The Advanced Leadership Curriculum.
For persons whose training and experience qualify them to do work of senior college grade.

The above courses, which we recommend, must necessarily be adapted to meet the needs of the particular leadership training class. The "International Reading Course" seems to be the most suitable one, at least to start with. By familiarizing himself with these courses thoroughly, the pastor can use his good judgment accordingly.

Considering the backwardness of our leaders' knowledge in matters religious, it may be appropriate to start all the teachers and leaders with the "International Reading Course" regardless how much any particular ones seem to know more than the others. (With perhaps some outstanding exceptions, for instance, school teachers with a college background may resent it- we have a few of them in some of our churches.)

[I] International Council of Religious Education, "Educational Bulletin No. 504"

Such a basic undertaking as trying to remold and train a heterogeneous group of minds having different intellectual capacities as well as different educational backgrounds (in case high school and college young people have to be trained in the same group) by guiding them into the discovery of vital fundamentals of the Christian religion in the light of the twentieth century is no light task for the pastor- whom we suppose will undertake the job. He will have to use all the tact at his command; he will try to guide them into a personal discovery of the truth, and not, by any means, try to argue them into any thing. When challenged by "touchy matters" he must present the case from the point of view of the many great men who have thought and written their findings and conclusions upon the subject. Furthermore, they should be invited to find out for themselves by giving them appropriate literature which will be had at hand. Situations like these are more likely to arise with the older adults. The younger generations of leaders are more apt to ask questions which may not be as hard to deal with because they are more likely to seek truth for truth's sake rather than because they are affected by an "emotional capita" about interpretations of theology or of the Bible.

VI. The Task of Training Leaders.--As we have already described on the subject of grading the church school, (Chapter III) the first step in the establishment of a leadership training school is to create intelligent sentiment amongst the church leaders which may lead to a convincing presentation of the idea at a meeting of the Church Board of Religious

Education (or the governing board or committee of the church). Before the meeting is dismissed present a list of candidates for the leadership-training course; (which shall have been carefully prepared before hand- considering such qualifications as personal qualities, training and experience, and teaching and executive ability). This list will include the name of all the teachers, the superintendent, and the promising young men and women of at least senior high school and college age. But the acceptance of the idea as well as of the candidates for leadership-training by the board is only gaining the official sanction. The more practical and difficult task is persuading each of the candidates for leadership-training to personally and willingly accept their task of learners. This calls for the visitation of each one of these individuals and winning them over to the idea. This is a difficult job where the pastor must once again bring forth all his resourcefulness, ingenuity and tact. When the task has been accomplished, he will find that his list of candidates will have dwindled to three fourths or even half of the original number.

It can be said at this point that before the pastor will have gone as far as is indicated above, regular church anouncements in oral, bulletin and other convenient forms will have made the church conscious of what the big project is all about. Enthusiasm on the part of the leaders and interest on the part of the church will surely smooth the way for the success of the leadership-training course.

After the above conditions have been prepared, the first thing to do in the planning of the leadership-training program is to find out what the teachers know so that you can best plan to meet their need as a whole. The administrators will need be informed on such items as-

I. Age, occupation, home;

2. Different types of training;

3. Any information that may have any bearing upon his teaching;
    a. individual response to leadership-training, conferences, institutes and conventions;
    b. alertness of each teacher and books and magazines read.

After a careful analysis of the above data, a specific plan can be made as to ways and means of meeting the problem. The courses best suited for the group will be studied carefully by the one who is to lead the training course. When he has become thoroughly prepared, then plans can be made for the actual beginning.

The questions as to where and how to conduct the training course is another matter to be decided accordingly. Imagination and ingenuity are the great adaptors. One suggestion is given here as follows: Turn your Teacher Meeting once a month into a leadership-training school meeting once a week. According to H. F. Cope[I] this type of Teacher Meeting ought to do at least three things-

I. Serve by cultivating the sense of unity through all the school forces;

2. Serve as a conference on school problems, and an

[I] H.F. Cope, The Modern Sunday School In Principle and Practice (Revell, I907) pp I73 ff.

agency for the transaction of school business;

3. Afford opportunity for the training of officers and teachers.

If such a meeting is held once a week, there are several things to be impressed upon the minds of the teachers before hand. They should be made to understand that there is no such a thing as a proxy-preparation- or the fact that they can't expect to prepare the lesson for the coming Sunday by asking questions at the leadership-training class and letting some one else do the hard work. They should be made to feel that the slightest work they can do in analysing a lesson and reconstructing it in their minds for presentation or the direction of activity, as the case might be, is better than any help that can be given by another person or by any "teacher's help". They should be cautioned especially against "helps" for these may become the crutches which prevent them from walking and progressing under their own power.

By all means make the leadership training meeting stand out in the minds of teachers and officers as something extremely worthwhile. After they begin to attend, it will be the task of the pastor to make it live up to its name. He must make himself confident of his own ability through arduous preparation and prayerfulness that nothing may mar the ultimate success of the project, for, if it should fail, the failure will have far-reaching effects. It will be long before another such move will be supported. This would be tragic to the progress of the church.

A suggested program of the weekly leadership-train-school for the preparation of church workers.

2. Officers' conference, for the discussion of officers and teachers.

If such a meeting is held once a week, there are several things to be impressed upon the minds of the teachers before hand. They should be made to understand that there is no such a thing as a take-it-or-leave-it for the fact that they can't expect to receive the benefits and profits thereof by making questions at the leadership-training class and entering into the plans of the good work. They should be made to feel that the officers' work they do is to be completely done in a concrete manner, putting it to their minds the presentation, or the direction of activity, as the case might be, is better than any help that can be given by another teacher or any teacher's helps. They should be impressed especially that whether the lesson may become too complex or too involved, they keep from waiting and procrastinating until it is too late.

By all means make the leadership training meeting stand out in the minds of teachers and officers as something extremely worthwhile. After they begin to attend, it will be the task of the leader to make it live up to its name. He must make himself competent of his own initiative through thorough preparation and prayerfulness that nothing may mar the ultimate success of the project. For, if it should fail, its failure will have far-reaching effects. It will be hard to have another such class held in the church. This should be kept in the [illegible] of [illegible].

3. Department conference, for the discussion of [illegible]

ing class is as follows:

7:15 (P.M.) Singing of hymns

7:25 Prayer

7:30 General meeting; discussion of matters pertaining to the whole church; anouncements.

7:45 Brief review of the former lesson.

8:00 Leadership-training lesson.

8:45 Breaking up into division groups to study problems peculiar to each.

9:25 Uniting of groups; important anouncements repeated, singing of hymn and benediction.

9:30 Dismissal.

Describing the above program more fully it is to be said that at the opening of the meeting, when matters concerning the whole church are being discussed, be sure to out-maneuver any impulse to verbosity, and execute business promptly. (Because of the number of leaders represented in the training course, it may be possible that the meeting of the Church Board of Religious Education will be replaced temporarily by the training class meeting.) After a brief review of the preceeding meeting or lesson, the teacher should proceed to present the leadership-training lesson. As a teacher of teachers he should be adept to teach in the true sense of the creative method using all the skill at his command making the best use possible of illustrations and illustrative techniques. The class lessons should deal mostly with basic matters of pedagogy.

Following the class lesson, the group should break up into division groups meeting in a class room, or in the

screened sections of the church auditorium- the compartments used during the Sunday school hour, or in the various rooms in the pastor's home. In these groups they will study and discuss the problems peculiar to each division. This arrangement is much better than a general conference on individual class or pupil problems. Meanwhile the pastor can visit each of the divisions and try to help the various teachers with their problems.

Following the division study, at a definite hour, the teachers can congregate again in a general assembly to sing a hymn and be dismissed with a benediction by the pastor. If this part of the program seems unnecessary, it can be omitted and the time well used for extra study.

The above suggestions are only illustrative of what can be done. Each situation will demand its peculiar adjustments.

As the courses of study progress they ought to meet the needs of the officers as well as the teachers; while each ought to be acquainted with the fundamental principles in the work of the others, all following an elementary course, but there ought to be a point at which officers and teachers each begin to specialize on their own work. For instance, after the class as a whole has well neigh mastered as much as possible the basic courses of study (as listed on page 57) each ought to begin to specialize in the study of the particular division, department or any other field of responsible leadership commanding the interest of each prospective leader. In case of regular teachers and officers, they will concentrate

on how to improve their own particular function.

When this stage of the training course is reached, the leadership-training lesson may be discarded and the extra time of forty-five minutes used by the teachers to study their own problems and means of improvement.

It will also be advisable by this time to give each of the leaders adequate books and other reading material to study at home in connection with their particular leadership interest. But don't let them stay at home. Some of the leaders will be tempted to stay at home and not attend the meetings excusing themselves in that they are doing their necessary study at home and don't need to attend the leadership-training class. This desire must be absolutely discouraged. Meeting together in a leadership-training course creates a more serious professional attitude amongst prospective leaders, the value of which cannot be experienced at home. Moreover, valuable demonstrations of teaching techniques, as well as helpful reviews of lessons and the opportunity to ask questions cannot be had by the stay-at-home-students, to say nothing of the growing enthusiasm for leadership in religion and character-making that is a natural outgrowth of such a training experience.

One of the first studies that should be undertaken in the leadership-training course is the study of the psychology of teaching as it applies to the various age groups. "Here", as H. F. Cope has put it "is a world of power waiting the teacher and officer of the school who will take the

pains to enter into it. The failure, or breakdown, of our schools, wherever it has been or will be, is not due to the depravity of the pupil, nor to the inadequacy of the equipment; it is due to the fact that we are blindly blundering around among the delicate souls of children; with the fingers of a blacksmith touching the most delicate mechanism in nature, and creating discord and even warfare where harmony and efficiency were meant to be"[I] Teachers must come to realize that the innate forces in human nature are not opposed to religion but are favorable to religion if they are treated and cultivated in accordance to the laws of God in the growth of a child. They must learn the laws which govern the growth of human personality.

In general, there a few principles which should go hand in hand with leadership-training to obtain the best possible results. Some of these are-

I. Try to keep a small church school library stocked up with a select number of the best and newest books and materials particularly helpful to church school teachers.

2. Subscribe to a few of the best religious education magazines in the country, (or out of the country if necessary to secure Spanish literature).

3. Keep a church school library bulletin with the latest information on worthy books, pamphlets or magazines just received. Also, keep the leaders informed with the best that is being accomplished in every department of the modern

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[I] Ibid, pp. I78 ff.

Sunday school.

4. Encourage and help leaders attend worthwhile institutes, conferences and conventions whenever possible.

5. Prepare at least two good study places in the church where teachers can have a comfortable place to study with good lighting, adequate heating in winter, comfortable chairs, convenient study tables; good reference books, maps, charts, and blackboards at hand. Some teachers will not have a good quiet place to study at home and will find it very convenient to study their lessons at the church if they do not live too far away.

Leadership-training should not discourage the pastor if no improvement is apparent at the end of the year. "Quiet waters run deeply" It takes time to accomplish great things, and after all, one year isn't very long. Wait until four or five years have passed by and then the difference will be surprising when you look back and see all that has been silently accomplished.

It is a good thing to lay aside the training program for the summer months for many obvious reasons. But even then, whenever possible, experts should be invited to address the teachers on various matters of interest on church school subjects. Summer is also the time when leaders should be encouraged to visit the church school classes of the large American churches and see how things are done there- that is if the services are postponed in the church, as is the case in some instances when the pastor goes away for a month's vacation, otherwise, it will not be possible, although prospec-

tive teachers who are not actively engaged, as yet, can always be free to go on visits of exploration to other church schools.

Above all else, let these principles be kept in mind, first, that so great a work as that of religious education demands the very highest class of service and the most highly developed efficiency, and, second, that such efficiency will not be secured by accident; it must be attained by definite and wisely directed efforts. If you would have success in the church school to help build in the direction of the kingdom of God, you must have the leaders who can help you do it, and the surest way to have leaders who can "go" and "do" is to train them yourself.

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The International Council of Religious Education, various excellent teacher-training courses some of which we have partly described.

CHAPTER VI

TEACHING IN THE CHURCH SCHOOL

I. Teaching and Discovery.--The subject of teaching in the church school includes four essential factors: teacher, pupil, subject-matter (Religion) and method. These four factors must have a certain relationship to each other in order to achieve the objectives of religious education. By analyzing the relationship of their elements we hope to make clear the secrets of successful teaching. The basic discoveries of psychology are as follows:

I. The conditions of learning are-
   a. Self Activity--We learn through experience. Pupils must experience to the fullest extent possible that which they would learn. This involves their mental, physical and emotional natures. We learn best what we discover for ourselves;

   b. Social Integration--We learn by associating with others what our conduct in society should be;

   c. Cosmic Integration--Our learning is affected by all the elements of our environment aside from the social, that is- climate, conditions of habitat, etc. That means that our inquisitiveness about the forces and phenomena of nature must be properly guided so that a sane philosophy of life may be achieved enabling us to feel "at home in the universe";

   d. Reflective Thinking--We learn by the reflective thinking necessary in answering a question or in soving a problem for ourselves or for some one else;

   e. Dominating Purpose--We learn to be sociable and creative members of society when we are guided in our loyalty to the highest values in the light of a constructive attitude toward society.

2. The Laws of Learning-
   a. The Law of Effect--We have the tendency to

repeat any pleasant experience or to evade anoying experiences;

b. The Law of Exercise--The frequency of any experience conditions the degree of its assimilation. Habit is the conditioned frequency of experience to a high degree;

c. The Law of Readiness--When bonds are ready to act they should be permitted to act or else disatisfaction results which, through the Law of Effect, will bring about a desire to avoid repetition of the experience resulting in the non-cooperation of pupils when other assignments are made. When the pupil is given a part to prepare for recitation, the opportunity for recitation should always be given.

These basic conditions of learning should be thoroughly assimilated (through the Law of Exercise) by the teacher and applied to every teaching situation. Their knowledge and use should be also mastered by every leader in the church school.

II. The Pupil.--With the above understanding of the psychology of teaching let us examine the important factors to be known about the nature of the pupil.

In order to apply effectively the basic psychology of teaching to the pupil we must know his general psychological and physiological characteristics. Dr. Waddell[I] has put this information in a very concise manner as follows:

I. The Kindergarten Period (age 3-5)--Characteristics--Rapid physical and mental growth, keen imagination, animism, dependent and trusting attitude. Interests include home, self, other children, parents, animals, etc.

2. The Primary Period (age 6-8)--Characteristics--

[I] R.C. Waddell, "The Place of the Bible in the Church School Curriculum" (Unpublished Th. D. thesis, Department of Religious Education, Pacific School of Religion, I927) p. ix.

Rapid muscular and neural development, fatiue level near the surface. Active imagination, reason developing. Emotions volatile, selfishness dominant, but sympathy developing. Animism desappearing. Responds to thought of God as Creator and loving Father. Interests include folk-lore, fairy tales, animal stories, stories of other children, realistic stories.

3. The Junior Period (age 9-II)--Characteristics--The Junior child is characterized by slow growth, exuberance of energy, mental alertness, retentive memory, keen imagination, tendency toward group action, development of conscience, hero-worship. This is the age of "competitive socialization" Interests include hero and adventure stories, fairy-tales, animal stories- Historical sense not well developed.

4. Intermediate Period (age I2-I4)--Characteristics--Rapid and uneven growth, awkwardness; rapid mental development of the "gang". Sex aversion, problem of development of personal selfhood. Normal time for joining the church. Interests include romance, biography, science, adventure, travel.

5. The Senior Period (age I5-I7)--Characteristics--Continued growth, achievement of sexual maturity, mental growth, emotional instability, "age of romanticism" discovery of the social world, growing consciousness of God, years of religious awakening.

6. The Young Peoples' Period (age I8-24)--Characteristics--Achievement of physical maturity, flowering of mental life, doubts, enthusiasms, intolerances. Marriage often comes in these years. Craving for companionship, mating instinct strong. Demand for thrilling and challenging activities. Eagerness to serve, Religious fervor, last high tide of Spiritual opportunity.

7. The Adult Period (age 25 and on to 50)--Characteristics--Physical maturity and mental maturity. Often mental conflicts and need for "conversion" Social contacts often limited. Interest in theological problems, in deeper Spiritual experiences and application of Christian Truth to life.

By knowing the above we can secure the most important condition of learning- that is, Self Activity. Self Activity, or active cooperation of students in quest of truth, as guided by the teacher, is an important sign of a harmonious relationship between teacher, pupil, subject-matter and method.

Before indicating how teachers can obtain pupil-participation let us point out some negative nonsense that is often tried to secure pupil-participation. Pupil-participation cannot be secured by-

I. The absurdity of appeals for attention. Such an appeal is a confession of weakness.

2. The folly of coercion- you cannot force any one into the kingdom of God.

3. The futility of reward- you cannot bribe any one to achieve Christian character.

4. The stupidity of threats- you cannot scare any one into Christian love.

You scure pupil-participation by moving into the motivating-centers[I] of the pupil's life and bring his interests into captivity. What are motivating-centers? They are the particular interests of pupils at each stage of development, such as the fairy-tale-interest of the Primary or the romanticism of the Senior. By moving into the pupil's interests and desires you establish the point of contact that secures pupil-participation. The characteristic motivating-centers in children are as follow:[2] (Supplementing those given under the characteristics of age-groups)

I. Desire to move about
2. Desire to play
3. The love of rythmic motion
4. The desire to be busy
5. Desire to possess
6. Desire to find out
7. Desire to put things together
8. Desire to succeed
9. Desire to beat others

[I] W.E. Raffety, "Course IO5 in Religious Education" (University of Redlands, I934)

[2] Ibid.

IO. Desire to impersonate
II. Desire to be praised
I2. Desire for friends

The motivating centers in young people and adults are:

I. The love of acquisition;
2. The love of argument or discussion- the sharpening of wits;
3. The love of adventure;
4. The love of association- comradship;
5. The love of authority- "to be looked up to";
6. The love of approval;
7. The love of anticipation;
8. The spirit of altruism;
9. The spirit of aggressiveness;
IO. The love of achievement.

Within this field of interest the teacher is a searcher in the teaching-learning process to obtain pupil-participation. The methods used depend upon the particualr age group. We shall come to this later in section V.

III. The Teacher.--The importance of the teacher lies primarily in his personality. If he can win the good-will and respect of his pupils, and maintain this relationship progressively along, half the battle is already won in the problem of successful teaching. By the Law of Effect, the teacher's personality can estrange the pupil from all the most precious things and values of religion, or, on the other hand, the teacher's personality can become the object of hero-worship, bringing religious experience very close to the mind and heart of the pupil. Dr. Raffety used to say: "When everything that a teacher has said is forgotten, his personality will alone remain unforgetable."[I] It is not to be

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[I] W.E. Raffety, "Course IOI in Religious Education" (University of Redlands, I932)

denied that the personality of the teacher is the most important single element in the teaching process.

If the personality of the teacher is so important, and if the winning and maintenance of the pupils' good-will is the most important function of the teacher, then it follows that, above all else, the teacher should have clearly in mind ways and means of winning and keeping the pupils' good-will. We venture the following suggestions: A teacher can win and maintain the pupils' good-will by-

I. Being a friend and co-worker and not a boss. Under the suggestions and stimulations of the teacher, the pupils should have a share in selecting the subject matter to be studied as well as the method by which it is to be studied.

2. Winning the personal friendship of each pupil by
  a. Being interested in each of their lives as individuals;
  b. Visit them when they are ill;
  c. Encourage them when they are discouraged;
  d. Help them when they are in trouble;
  e. Congratulate them on their successes;
  f. Visit each of them at least once a month for a friendly chat, or invite them to dinner.

3. Winning the friendship of the class as a whole. Besides being a good teacher in class, have good times with them through hikes, parties, service-projects in the church or community.

4. Winning the sincere respect of the pupils by practicing what you preach manifested in a winsome Christian personality-
  a. Willing to admit error;
  b. Willing to admit limitations;
  c. Willing to admit fallibility;
  d. Respect for the opinions of pupils;
  f. Sympathy, understanding, forgiveness, reverence.

5. Let the teacher think of his teaching obligation as a privilege to make life-long friendships with his pupils and not a matter of "just teaching them the Bible in the Sunday school."

In his book The Seven Laws of Teaching, Gregory lists fourteen very helpful rules for teachers as follows:[I]

> I. Never begin a class excercise until the attention of the class has been secured. Study for a moment the faces of the pupils to see if all are mentally, as well as bodily, present.
>
> 2. Pause whenever the attention is interupted or lost, and wait until it is completely regained.
>
> 3. Never wholly exhaust the attention of your pupils. Stop as soon as signs of fatigue appear.
>
> 4. Adapt the length of the exercise of the class to the ages of the pupils; the younger the pupils the briefer the lesson.
>
> 5. Arouse attention when necessary by variety in your presentation, but be careful to avoid destraction; keep the real lesson in view.
>
> 6. Kindle and maintain the highest possible interest in the subject. Interest and attention react upon each other.
>
> 7. Present those aspects of the lesson, and use such illustrations as will correspond to the ages and attainments of the pupils.
>
> 8. Appeal whenever possible to the interests of your pupils.
>
> 9. The favorite stories, songs, and subjects of the pupils are often keys to their interests and attention. Find out what these are and make use of them.
>
> IO. Look for sources of distraction, such as unusual noises, inside the class room and out, and reduce them to a minimum.
>
> II. Prepare before hand thought-provoking questions.

[I] J.M. Gregory, The Seven Laws of Teaching (Pilgrim, I886) p. 23.

Be sure that these are not beyond the ages and attainments of your pupils.

I2. Make your presentation as attractive as possible, using illustrations and all legitimate devices. Do not, however, let these devices be so prominent in themselves as to become sources of distraction.

I3. Maintain and exhibit in yourself the closest attention to and most genuine interest in the lesson. True enthusiasm is contagious.

I4. Study the best use of the eye and the hand. Your pupils will respond to your earnest gaze and your lifted hand.

IV. The Subject-matter or Lesson.--There are three essential things about the lesson that ought to be stressed. First, it should be within the field of the motivating-centers, or interests, of the pupils. Second, it should be suitable to his stage of development in religion- "milk for babes and meat for grown-ups" And third, the lesson should be in line with the objectives of religious education as they apply to each stage of growth. This principle overlaps with principle number two. In the main, we can make their meaning clear by listing the objectives of religious education as they apply to each departmental stage of growth. Again we turn to Dr. Waddell[I] for his help on this important matter.

I. Kindergarten Period(age 3-5)--Objectives--Elementary knowledge about God as Creator and Heavenly Father, Christ as friend and Helper, and application of Christianity in the child's social world, with corresponding attitudes. Habits of prayer, obedience, truthfulness, self-control, etc. Mastery of short simple verses.

2. Primary Period (age 6-8)--Objectives--Similar to those of kindergarten period, but with reference to enlarging social world. Distinctive objectives include ability to distinguish between real and idealistic Bible

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[I] R.C. Waddell, "The Place of the Bible in the Church School Curriculum"(Unpublished Th. D. Thesis, Department of Religious Education, Pacific School of Religion, I927) p. ix.

stories, and some knowledge of and love for others, young and old, who have tried to live like Jesus, sympathetic acquaintance with children of other races, classes and nations.

3. Junior Period (age 9-II)--Objectives--Distinctive aims include knowledge of and reverence for the world of nature, knowledge of Bible lands and places, sympathetic acquaintance with children of other races, nations, classes; knowledge about the Bible, knowledge about the great heroes of the Bible and Christian history, with corresponding attitudes, mastery of great Bible passages in a vital way.

4. Intermediate Period (age I2-I4)--Objectives--Distinctive objectives include elementary knowledge of the facts of origin and reproduction of human life and development of idealistic attitude toward these facts, development of Christian attitude toward choice of vocation, and Christian decision and Church Membership.

5. Senior Period (age I5-I7)--Objectives--Distinctive objectives include guidance in control and sublimation of the sex urge, challenge to Christian discipleship, guidance in vocational choice from Christian motive, guidance in wholesome recreation.

6. Young People's Period (age I8-24)--Objectives--Distinctive objectives include help in preparation for marriage and family life, guidance in choice of vocation, training for Christian leadership, knowledge of other great world religions, knowledge necessary for social application of Christianity; Church Doctrines, Christian decision and Church Membership.

7. Adult Period (age 25 and on to 50)--Objectives--Distinctive objectives include guidance in home problems, in parenthood, mutual adjustments, etc., guidance in community, Church, National, and World enterprises. Creation of "The International Mind"

V. Methods of Teaching Religion.--Under this subject we would discuss three important elements in the teaching-learning process: The Law of Language, discipline, and best methods of teaching as they apply to the various age-groups.

Since language is the most common and, therefore, the most important medium of communication, largely through its instrumentality most facts, truths, doctrines, ideas, and

ideals are conveyed from the teacher to the pupil in the mutual quest for truth and reality. The personality of the teacher expresses itself largely through the forms of language-expression used and the meaning given to them. But the full test of the effectiveness of language lies not in the intended meaning given by the teacher to each word, so much, as in the meaning given to them by the pupils. In other words, there must be a language with a common meaning to both teacher and pupil before any method of teaching religion can be fully effective. Twelve rules for teachers to observe in the Law of Language are given by Gregory[I] as follows:

> I. Study constantly and carefully the language of the pupils to learn what words they use and what meaning they give to these words.
>
> 2. Secure from them as full a statement as possible of their knowledge of the subject, to learn both their ideas and their modes of expressing them, and to help them to correct their knowledge.
>
> 3. Express yourself as far as possible in the language of your pupils, carefully correcting any errors in the meaning they read into the words.
>
> 4. Use the simplest and fewest words that will express your meaning. Unnecessary words add to the child's work, and increase the possibilities of misunderstanding.
>
> 5. Use short sentences of the simplest construction. Long sentences are difficult to attend to and are frequently confusing to children.
>
> 6. If the pupils obviously fail to understand you, repeat your thought in other language, if possible with greater simplicity.
>
> 7. Help the meaning of words by illustrations; natural objects and pictures are to be preferred for young

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[I] Gregory, op. cit., p. 3I.

children. Take illustrations from the children's own experience if possible.

8. When it is necessary to teach a new word, give the idea before the word. This can be done best by simple illustrations closely related to the children's own experience.

9. Try to increase the number of the pupils words, and at the same time improve the clearness of the meaning. Real enlargement of the child's vocabulary means an increase in knowledge and power.

IO. As the acquisition of language is one of the important aims in the process of education, do not be content to have your pupils listen in silence,very long at a time, no matter how attentive they are. Encourage them to talk freely.

II. Here, as everywhere in teaching, the young make haste slowly. Each word should be learned thoroughly before others are added.

I2. Test frequently the pupils' understanding of the words that he uses, to make sure that he attaches no incorrect meaning and that he sees the true meaning as vividly as possible.

Let us repeat again- that the effectiveness of any method, regardless how good it is in itself, depends, to a great extent, on the mastery and use of the implications of the Law of Language by the teacher.

The amount of discipline to be found in a class where the teaching process is at work is a good sign of success or of failure, mostly on behalf of the teacher. What is discipline? Discipline can be defined as the conditions of order and harmony necessary to promote the functioning of an enterprise where every individual cooperates with the rest of the group to achieve certain objectives. In the church school, discipline is necessary to promote the functioning of the teaching-learning process involved in the guidance of pupils in the progressive achievement of religious experience.

The causes of disciplinary problems may be numerous, but, essentially, they are centered in certain well-defined factors. The cause may be due to disharmony, or antagonism, between-

I. Teacher and pupils;
2. Pupils and subject-matter;
3. Pupils and methods of teaching;
4. Pupils and specific and general conditions of environs, such as inadequate housing, poor equipment and external distractions of any kind;
5. Teacher and a single problem-individual;
6. Problem-individual and the rest of the class, including the teacher.

It is manifest that the teacher is responsible for more of the factors involved in the teaching-learning process than any one else, or any other thing. Upon the teacher rests the responsibility for the methods, and subject matter chosen as well as for his own personal attitude. The teacher is, therefore, more the central source of disciplinary problems than any other factor involved. Thus we conclude that, above and more important than the disciplinary-problem-contributions of inadequate housing, poor equipment, external distractions and problem-individuals, is the fact that where and when the teacher fails to win the good-will and respect of his pupils because of a repulsive personality, or inappropriate methods of teaching imposed upon the pupils, or the use of inadequate lesson materials, the pupils will fail to cooperate in one way or another so that problems of discipline will very likely arise.

If you have a well-trained teacher, of sterling Christian character, adequate housing and equipment, free from external distractions; lesson materials within the interest of

the pupils, and methods which encourage pupil-participation, you will seldom have problems of discipline.

To get and maintain discipline we must necessarily remove the causes which disrupt it. If the causes center in the teacher, the teacher must be improved either in personality, or in the understanding of the pupils, or in the methods of teaching, or in the grasp of the subject matter, or in several, or all of these factors.

To be stressed here, in the relation between teacher and discipline, are the fundamental approaches in the methods used for children and those used for youth and adults.

The methods of teaching children have a great deal to do with the keeping of discipline. Why do young children move about so much so that they are hard to manage by inexperienced teachers? Because the nature of the child calls for exercise and activity in order to develop and grow as nature has intended. Teachers who say: "I cannot keep them still" do not know that they are not supposed to keep children still. What these teachers need to know is that they need to adopt lesson-projects where the child can move, learn, and develop within the field of his interests.

With youth and adults, the proper method of approach calls for "democratic self guidance" if healthy discipline is to be assured in the main. By this we mean that the leader acts in the capacity of a "stimulator" of mind and of will and as an "indicator" of the right direction, but the individuals within the group decide, with the approval of the majority, upon all detail involved in their own

creative quest for truth. Thus all opportunity is given them for experience, self-willed and self-motivated, resulting in meaningful experiences and growing personalities. The teacher is, therefore, primarily one who guides growth by making possible meaningful experiences. When pupils are captivated by a self-willed and self-planned quest for truth and reality in religious experience as guided by a good teacher, discipline becomes the most natural expression of the pupils. Woe be to the problem-individual who goes contrary to the group! He is soon ejected, or he quickly subdues himself to the demands of the group.

Problem-individuals are usually the main source of disciplinary difficulties in most classes of the church school. A brief description of some typical cases and how they were handled by a well-trained teacher can give a good idea of the proper method to use amongst youth- adults usually behave.

The teacher was asked to explain the meaning of a certain word in reading the story of the Good Samaritan by a member of a class of Intermediate boys. Meanwhile, two other individuals engaged in a kicking contest under the table as they sat facing each other. The teacher immediately stopped speaking and laid the lesson book on the table, and said serenly, but firmly- "Well boys, this is your class. What are you going to do with Tommy and Billy over there?" The other six boys in the class glared at the two offendants and voiced their disapproval in no uncertain terms. "Let's kick them out" said one. "Let's send them through the

spanking machine" said another. For a half a minute the class was a bedlam of voices and gestures. The two culprits suddenly became meek, gentle, and attentive in less time than it takes to tell about it. The class continued peacefully along, except for the animated questions and contributions to the lesson by the pupils- a good sign of pupil-participation.

Another time, in the same class of Intermediate boys, all the pupils began to talk and argue with each other over the question of the type of procedure to follow in memorizing the books of the Bible which they wanted to do. The teacher was, meanwhile, trying to suggest several methods of procedure. But the pupils could not hear over the noise of their own arguments. The teacher suddenly lowered his voice and began to speak in a whisper to the pupil sitting next to him. The general move of this action became perceptible immediately to the rest of the pupils. They became speechless as if by miracle. They wanted to hear what the whispering voice of the teacher was saying to this one pupil. The teacher then had complete command of the pupils' attention to offer his suggestions as to the best method of memorizing the books of the Bible.

Problem-children are harder to manage than those in the Youth department. The reason being that young children are not very conscious of or concerned about social approval. Such children often have to be stirred out of unsocial attitudes and habits by the use of mild but appropriate coercion- if the child persists in repeating some disturbing

act which has been explained to the point where the child understands that it is breaking some rule of conduct prohibited for good reasons. If the violation of a rule of conduct (that is within the social attainment and understanding of the child) is accompanied by a healthy spanking often enough, the unpleasant association of the act and the spanking will soon discourage the repetition of the violation. Does the teacher then become a source of antagonism and repudiation to the child? Not necessarily, if she is a good teacher, because, unlike older persons, the feelings, likes,and dislikes of children are very volatile and the teacher can easily win the good-will of the child by being extra kind and sympathetic to the child once the child has learned to behave in the approved manner. This renewal of good-will can happen before the child leaves the class so that antagonism toward the teacher, church school,etc. is not permitted to develop.

Where parents resent the disciplining of children by the teacher, the parent should be asked to handle her problem-child in the class, otherwise, the teacher may politely refuse to have the child in her class unless some other way of discipline can be found other than spanking.

If a child cannot remain in a class without its parent, it then becomes a case for the pastor to correct with the mother in the parent-training class, or in private counselling, lest a parent-attachment-complex may wreck the social and spiritual development of the child.

From a great variety of teaching methods used in the

church school we are making a brief description and evaluation of those reputed to be the best as they apply to the various age groups. The first four are the most commonly used. The last four should be mastered and tried more often. They have wonderful possibilities in the hands of efficient teachers. These teaching methods are as follows:

I. Lecture method
2. Recitation, question and answer method
3. Problem discussion method
4. Story-telling method
5. Teaching through pictures
6. Project method
7. Teaching through drama and pageantry
8. Teaching without text books

The lecture method is the least effective, although it has its advantages in certain cases. The lecture is the more systematic effort of trying to communicate truth through the medium of language, while the shorter, more informal speech as used in the church school, is called "just telling". The principle in each case is the same. The teacher knows something that he thinks the pupil does not know, and he proceeds to tell him. But, in the strict sense, "telling is not teaching". Pupils forget most things that they hear. The teacher might waste time telling the pupils what they already know. When the teacher does give something pupils don't know, it is usually so scattered and piecemeal that it results in little value to the pupils who are liable to miss conclusions. Pupils who learn by this method are usually unable to use their knowledge. At the end of a course of lectures, students are often little better able to find out things for themselves than they were at the beginning. The

value in this method lies in the fact that a lecturer who knows his subject can tell a larger company of people in a half hour more things about the Bible, China, or the people of the equator than they could ever discover for themselves in five or more years of continous residence in those countries, or in the study of the Bible.

If the lectures are illustrated, they increase greatly the learning possibilities of the pupils. The lecture method can be used with older young people and adults, although it should only be used where and when the time and circumstance call for the expediency of such a method.

The recitation-question-and-answer method can be used to test knowledge, to measure information, to stimulate thinking. The questions should be formed by the teacher with purposes clearly in mind. Questions should be clearly stated. They should be made, first, to get every one thinking, then ask some one at random, so that no one will feel safe. The preparation of pivotal questions is important. But to prepare all of the questions in advance would render class work mechanical and lifeless.

The teacher's attitude toward the pupils, in the proces of questioning, should neither humiliate nor discourage them.

Geared in with other methods, the recitation-question-and-answer method can be used effectively with almost any age group.

The problem discussion method needs a leader who can guide the pupils step by step from the known to the unknown

through leading suggestions so that their minds are stimulated and every one contributes something to the understanding of the subject. This method can be used with older young people and adults very effectively.

The story-telling method is one of the most effective methods for obtaining the pupils' attention. It is usable in all age groups. Jesus, the master teacher, put most of his teachings in story form. Argument only produces counter argument, but to a story there is no reply. If a story is for children it must have plenty of action. The adult searches for causal forces. The child cares little for logic of the narration; his question is- "What happens next?" The story should move quickly, presenting a series of clean-cut word pictures. Care should be taken to present enough detail to make it vivid, but not enough to confuse or weary the hearer. It is particularly important that the continuity of the pupils' thought be not broken by the use of words with which the pupils are not familiar. Some stories possess the serious fault of ending unsatisfactorily. A good story is also true to life. Stories need to be revised and changed to suit the particular class. They are to be fitted in by the teacher wherever they can be used effectively to convey a precept for right conduct.

The story-teller must appreciate and enjoy the story he tells. If he is ashamed of the story, he should not tell it. A story should be told with confidence and enthusiasm. The words should be given slowly enough for the hearers to get them clearly. Sometimes the story-teller omits an impor-

tant point of the story. It is generally unwise to go back to make the connection, for this breaks the continuity of the hearer's thought and spoils the story. Finally, having told the story it is unwise to add an application.

Teaching through pictures can be used effectively when used together with a combination of the lecture principle, discussion method and question-and-answer technique. This method is principally used with younger pupils. It is a good way to capture children's attention, but their attention once gained, must be kept up by proper questioning, explanation and narration.

The project method is one of the most excellent methods for creative teaching. It is a method that can naturally arise out of the very heart of the pupils' motivating-center, or interests because it calls for self-activity in the line of his interests as guided by the teacher toward the objectives of religious education. It channels the pupil's natural tendency to move, as well as his urge for creative expression, into opportunities for actual experience in Christian character and service. Furthermore, the pupil is given the opportunity to create something which brings a certain amount of personal satisfaction and social approval. The success of creativity can strengthen the bonds of satisfaction between cause and effect more than anything else. Amongst older pupils, it permits an outlet for stimulated emotions to find expression in action. And here is something very important to remember. According to the wisdom of the sages- "Inhibited emotion is fatal in the end to will power

and dynamic character." If you would have pupils achieve dynamic Christian personalities in every day living, give them a chance to express Christian principles of life. The church school can serve as the headquarters for planning and directing this activity.

There are all kinds of projects that can be devised for young and old. Hand-work projects to better equip the church school with some useful objects such as filing-boxes, book-cases, etc.; projects in drama to impersonate Christian truths as well as to teach and entertain others; nature study projects by which children learn to love the wonders of nature, and through them to love their fellow man and God; service projects through which pupils can plan systematic ways and means of finding the unfortunate and helping them in one way or another (and perhaps very likely win them to the Christian way of life), and other many projects are possible.[I]

If a church school class turns to the method of projects, where does the Bible fit in? This is a question which needs to be answered in this connection. In the first place, Bible study should never be an end in itself. (That is all it amounts to in many church schools.) A real teacher can guide his pupils to use half the class period to study the great truths in the Bible or the great personalities, and the other half of the period used to plan a project or projects through which the great Bible truths can be expressed, or great Bible

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[I] Many admirable suggestions are given in M.C. Towner's, One Hundred Projects for the Church and School (Doran, I925)

characters emulated as their life and teachings apply to every day life. This is the core of real creative learning- learning to live the truths you discover by direct application of precepts, attitudes and ideals to daily living.

Teaching through drama and pageantry is one of the most interesting and worthwhile methods. The imitative instinct in children and the dramatic instinct in boys, girls, young people and adults can be effectively used to produce fun for the participants and entertainment for the rest of the church. Its ability to convey Christian truth to its participants as well as to its audience is noteworthy when directed intelligently. Although this method involves money and hard work on the part of the teacher, as well as on the part of the pupils, it is well worth the cost. Projects in drama can put every one to useful creativity. Amateur actors, painters, artists, carpenters, electricians, musicians and many others can all find expression in drama and pageantry.[I]

Teaching without text books method is the most practical method to use in the church school. It has the freedom of great flexibility, adaptability and inclusiveness of any technique that is effective and expedient for the occasion. When any situation arises in teaching a class, especially of children, in which a distinction must be made between proper and improper attitudes, the teacher uses the opportunity to impress the pupils favorably or unfavorably in respect to

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[I] A good book on drama is M. Chandler's, Drama in Religious Education (Century, 1928)

certain ways of conduct. For instance, if in a class of boys one of them takes a pencil away from another pupil- right there and then is an opportunity calling for the teacher to guide the children into the proper Christian attitude toward the property of others. The teacher may accomplish this through the telling of a story, or through a question and answer method, if they are older children. Thus the lesson arises out of a life situation in the class room. It is very likely to be a live issue and this is important. It can impress them because they will associate the action with the story, or the derived truth from the discussion, with the sacredness of other people's property. And if the attitude is impressed skillfully enough, from that moment on, a case of theft may always bring to mind the story or precept in connection with what took place in the church school. Thus step by step the children can be led to gain knowledge of proper attitudes through the impressions received in a class where life situations are used for the molding of character. Such situations can arise not only in the action of the pupil, but also in the questions that pupils ask. A question may be the starting point for the adequate treatment of some very important matter in the mind of a child by which all the pupils may profit.

This method calls for resourcefulness and ingenuity on the part of the teacher. She must be able to take any life issue that arises in the class and treat it in such a way that its memory will be unforgetable in the minds of the pupils.

This method can be used most effectively with children and the Intermediate group, but its general principle is applicable with any age group.[I]

Bibliographical Suggestions *

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Bower, W. C., The Curriculum of Religious Education, Scribner, I925 ($2.25)

Development of a Curriculum of Religious Education, International Council of Religious Education, I930 ($.50)

[I] For a full treatment of this method see Danielson and Perkins, Teaching Without Texbooks (Pilgrim, I930)

*For bibliographical suggestions for this chapter see page I30 - supplementary to the above.

CHAPTER VII

SUPERVISING THE CHURCH SCHOOL

I. The Meaning of Supervision.--Supervision is the technical term used to describe the activities and efforts designated to bring about efficiency and improvement in any line of endeavor. In the church school, the supervisor is entrusted with the task of aiding and inspiring every worker to attain his greatest efficiency in the great task of motivating pupils towards the great objectives of religious education.

Supervision is not administration. Supervision takes educational processes that are established through organization and administration and attempts to make sure that they are effective and productive of the highest results. The administrative functions are of a more general nature having to do with the elements necessary for the functioning of the church school. These elements are mostly of the concrete material type, as teachers, housing and equipment.

Supervision is not spying.-Spying involves the idea of observation for doing wrong, while supervision, on the contrary, is observation for doing right and helping out. Educational tactics are becoming more and more the most important means of the churches to win followers for Christ, and supervision must keep the educational functions in smooth running order.

II. The Need of Supervision and How to Meet It.--The need of supervision in our little churches is unquestioned.

Pacific School of Religion Berkeley, Calif.

Some of the weaknesses in these church schools can be helped to a great extent by proper supervision. The weaknesses where supervision can help may be listed as follows:

I. Inefficient use of time
2. Teaching force is inadequate
3. Physical conditions are far from the best
4. Ungraded curriculum
5. Inadequate regularity of attendance
6. Lack of serious study by teachers and pupils
7. Actual achievement is anything but encouraging
8. Lack of parental cooperation.

These conditions demand the integrating, unifying, adjusting, and suggesting powers of one who takes over the serious and important duty of the supervisor.

In the small church school, the superintendent can often become the person to add the duty of the supervisor to his task. To some extent this has been customary, but, of course, not in its real meaning for it has been limited and ansystematic and unaware of the real task at hand.

The qualifications essential in a superintendent, who is at the same time the supervising head of a graded church school, are therefore educational as well as executive. Not that the superintendent of the school himself shall be a better teacher of Beginners or Juniors than the teachers in these respective departments; he should, however, be experienced in teaching in some one or more departments. Added to this teaching experience, he should have an intelligent

interest in and appreciation of educational matters, both religious and secular. He should be familiar with approved methods of teaching and of school administration. He should be competent to judge the relative merits of the various courses followed in his school and be prepared to suggest necessary modifications and adjustments to meet local needs. He should be familiar with the more important principles of religious pedagogy and be able to direct widely the reading of his teachers in their effort toward self-improvement.

Although this idea of combining the duties of the superintendent and supervisor in one man may work out where the superintendent may have the qualifications necessary, still, the more practical adjustment now possible is to have the pastor himself take over the very important task. In nine out of ten cases, he is the only one more nearly capable of such an undertaking. It is, of course, entirely possible that the pastor share the task with a potential supervisor, and slowly train him into the capacity for the position.

III. The Functions of Supervision.--In his excellent book, Improving Religious Education Through Supervision Frank M. Mckibben[I] lists the following functions of supervision:

> I. To diagnose the educational situation in order to discover what is right and what is wrong in factors entering into it, tracing causes of inefficiency and poor results to their sources.
> 2. To prescribe remedies and to make use of those factors which will bring about a better educational situation and better results.
> 3. To keep the objectives of the school clearly before the minds of all who are working in the school.

[I] Abingdon, I93I, page I6.

4. To develop a comrehensive and balanced curriculum by which these objectives may be achieved.
5. To test teachers with respect to the results being achieved.

The fact that supervision is a relatively new function and entirely unheard of, in its true meaning, in these churches, it may be well to survey its possibilities, for many adjustments must be made by careful planning and study in order to have a supervisor take his proper place when the time comes.

IV. Organizing for Supervision.--Organizing for supervision demands, first of all, an authoritative or official group of the church to back up the movement for supervision. To be permanently and fully effective supervision must be planned in cooperation with and be supported by such body as the Church Board of Religious Education. Through this body, the church must be made to feel the authority of the supervisor by which means and understanding he can deliberately and fearlessly bring about the desired changes.

Next, the responsibility of the supervisor should be made as clear-cut as possible so that he and the other officers can see each other's relationship and have the attitude of mutual cooperation rather than have the teachers and other officers feel that they are being encroached upon.

Once these basic matters are settled, the supervisor is ready to consider the factors and resources at hand that he may plan for their employment with greatest economy toward desired religious education ends. An inventory of such factors and resources in a typical situation will in-

clude:

I. The pupils, persons of various ages, and mental grades who are to be subjects of the religious enterprise;

2. Persons prepared to occupy places of leadership and those capable of being trained for such service;

3. Persons who by attitude and financial ability may lend support and impetus to the educational enterprise; (these persons are to be found outside of our churches.)

4. Channels and agencies of communication, transportation, and publicity;

5. Customs and traditions to be reckoned with, including hostile and indifferent attitudes obstructive to religious education ideals and aims.

In these churches, the last of these factors is one of the most important to be considered by the supervisor. He must realize that what he finds under way in a given situation cannot be ruthlessly upset without risk or disaster to the prospects for any new order he may be about to inaugurate. Frequently, he must be satisfied to shape old ways of doing things toward new ends, and let new ways find their places in the plan by evolution rather than revolution. Scope of program, time schedules, methods of financing, and other matters, can be modified with safety only when all persons involved come to regard them as in some respect unsatisfactory.

Gathering his data with survey schedules and other means, the supervisor records his findings for future reference. He should record his data in such a way so as to make

[illegible]

3. [illegible]

4. Purposes [illegible]

5. Concepts and [illegible]

[illegible]

In these exercises, the [illegible]

[illegible]

interpretation as easy as possible, and observation and investigation should be sufficiently thorough to make possible sound and impartial conclusions.

When once gathered, survey data should be arranged so as to reveal clearly the factors, resources, and conditions which they were intended to discover. This can be done through statistical tables, graphs, charts, displays of photographs, and specimens, according to his ingenuity. Also, the data should be filed in such order that they will be available readily for future reference.

From the data thus collected and arranged, the supervisor will be able to discover the field for the religious education activities in which he is to lead, and the factors and resources to be organized and directed toward desirable educational outcomes. The high value of such intelligence is appreciated when comparison is made between a religious education enterprise planned in the light of this intelligence and one which proceeds at random. In the former case there is assurance that all needs will be met without waste; blunders are not very likely to result. There is little doubt that unintelligent and random procedure has been for generations one of the greatest obstacles in the way of successful religious education.

After such considerations we realize more than ever that the task of supervision requires the highest degree of skill and understanding. He who would do this work well should have a substantial background in training and experience. Such training and experience should include at least-

[illegible]

When once planned, [illegible] those which they were intended to [illegible] and specimens, [illegible] so, the data [illegible] predictable readily [illegible] present techniques.

[illegible] There will be need to consider [illegible] education activities [illegible] and the [illegible] and resources to be organized [illegible] educational criteria. [illegible] approached [illegible] and the [illegible] process of [illegible] in consequence that all need will be [illegible] that [illegible] of religious education.

Among such [illegible] that the task of [illegible] skill and [illegible] would have a [illegible] plans. [illegible]

I. University courses in religious education;

2. Courses in Advanced Leadership Curriculum;

3. Courses required for graduation from the Standard Leadership program.[I]

This is, as yet, a very high goal to aspire, but it is a most worthy end to have in view.

Since the minister is the most responsible in the church, it is up to him to initiate some sort of movement for systematic supervision. At the present he may be the only one most capable of carrying out the responsibility. But he usually has so many other things to do that he himself can hardly do justice to the task. At least he can try to interest some leader who has potential ability, and to ignite his imagination with the vision of a supervisor who may become the physician and the savior of the church school. This potential leader may be the superintendent. By helping him take advantage of the training courses, conventions, institutes and many fine books on the subject, the superintendent may achieve the qualifications to finally become an efficient supervisor.

V. Cooperation for Supervision.--Cooperation of teachers and officers is one of the most desirable elements for bringing about a spirit of united effort making for sure progress in supervision. A common understanding of methods, standards, goals and sources of all the leaders which are cooperating for efficient supervision should be emphasized especially.

[I] See Leadership Training in Chapter V.

[illegible]

[illegible] this is, as yet, a very [illegible] certain and to come in view.

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[illegible] circumstances.

[illegible]

[illegible]

The supervisor should seek to encourage and stimulate self-reliance and initiative, and to develop a sense of responsibility on the part of those cooperating in the work. Thus he can help himself from endeavoring to take more than he can grasp.

VI. The Supervisor at Work.--We would state here the methods used by a full fledged supervisor and not the methods applicable to our situation hoping that the vision of the ideal can inspire a vision for the actual through the channels of adaptation backed by the powers of imagination.

There are certain tools which the supervisor must use in order to bring about results. These include information blanks, observation schedules, personal conference techniques and many others that can be effectively used to carry out his work. Here are some hints that good authorities give in the use of these tools-[I]

I. Devices should be economical;
2. Devices should be used as a means to an end;
3. Devices should be classified;
4. Devices should be neither too numerous nor too meager;
5. Devices should be usable.

For our situation, there is a variety of tests and measurements that can be secured from the International Council of Religious Education. The one who would become a supervisor should become acquainted with them through study and experimentation and finally choose those which prove most useful.

There are many types of tests available to gage spe-

[I] P.H. Lotz and L.W. Crawford (ed.), Studies in Religious Education (Cokesbury, I93I) pp 478 ff.

cific phases of life, such as-

I. Character tests
2. Knowledge tests
3. Ethical discrimination tests
4. Conduct and Behaviour tests, etc.

Once having gained some degree of mastery in the use of his tools, the supervisor can begin to make his tests and observations.

Testing can begin with the following considerations:

I. The punctuality of the pupils. If pupils are not present the program is doing them no good.

2. Skill in observing the extent to which pupils manifest real interest in the activities.

3. The discovery by careful observation and judgment the degree of thoroughness with which pupils carry forward various projects and application of results to conduct. This can be done by formulating specific objectives of their work stated in the form of questions. This process can be used in a variety of situations, social, teaching, worship, and service.

An excellent questionaire is given by Lotz and Hartshorne[I] in the following form:

SEVENTEEN CRITERIA CAPTIONS

I. Respect for Personality
    I. Pupils for one another .(plus, minus, or zero)
    2. Pupils for outside groups . . . .
    3. Teacher for pupils . . . .
    4. Pupils for teacher . . . .
    5. Pupils for characters in history and story .

[I] P.H. Lotz and H. Hartshorne, Case Studies in Present Day Religious Teaching (Yale University Press, 1932) pp 137 ff.

II. Development through Experience
  6. Is it real experience? . . . .
  7. Is the situation simplified? . . . . . .
  8. Is the situation viewd objectively?. . . .
  9. Is appreciation direct?. . . . .

III. Facing New Situations
  IO. Is scientific method used? . . . .
  II. Is relevant past experience used? . . . .
  I2. Do pupils share in planning experiments?. .

IV. Provision for Evaluation
  I3. Are choices made in the light of forseen consequences? . . . .
  I4. Is there measurement of progress in skills? .
  I5. Is there appraisal of results of experiments?
  I6. Is there experiencing of the results of experiments? . . . .
  I7. Is experience interpreted in worship? . . .

In judging the teaching situation with the aid of this questionaire " . . a plus is assigned when the phrase or abbrevia-

> ted criterion clearly applies, a minus when it is clearly violated, and a zero when nothing happens in the session corresponding to the requirements of the criterion or when the session is in part positive and in part negative with respect to the criterion. Thus, if no worship experience is observed, the rating is zero. If worship is undertaken, but in a way to contradict other criteria, the rating is minus. If it is present and fulfilled the requirements of the criteria referring to worship, the rating is plus.

The meaning of each item in the questionaire is explained as follows:[2]

> I. The pupils show increasing respect for one another and for those with whom their activities bring them into real or imaginative contact. I,2,3,4,5.
>
> 2. The pupils are in real situations and are responding to the situations rather than to the teacher, for it is the function of the teacher to bring the pupils into vital relationship with these situations. 6.
>
> 3. The situation, while continuous with out-of-school

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[1] Ibid, page 58.

[2] Ibid, page 60.

situations, is simplified so as to make possible the maximum freedom of the child without confusion or disaster. 7.

4. The pupils view the situation objectively rather than through their prejudices and emotions. 8.

5. Those phases of experience which are primarily acts of appreciation are so handled as to permit the children to make their own evaluations and to compare their judgements with those of others. 9.

6. In facing new situations, the process of thought is such as to lead to valid conclusions. That is, the scientific method is used. IO.

7. In facing new situations, the pupils make use of relevant past experience, so far as they can gain access to it. II.

8. Problem soving includes foresight of consequences of various possible procedures and a choice of one or the other in terms of their believed harmony with the general direction of their life unit or phase of which it is a part. When issues are critical such evaluation takes the form of worship, and is in terms of the value of persons. I3, I7.

9. The conclusion of a project is the occasion of measurement of progress in skill and appraisal of results in terms of objectives. This latter may involve worship when the results are of sufficient importance. I4, I5, I7.

IO. The pupils' responsibility includes the experience of the results of their experiments as well as the planning of them. I2, I6.

The above questionaire, or an adapted form of it, is recommended highly.

All testing has for its ultimate purpose the discovery of more effective methods of securing character growth and religious development. If the supervisor and his associates are mastered by the experimental attitude and possess a willingness to evaluate critically on-going procedures, to try out new ways, and to test as carefully as it is possible the out-comes of the various activities of the school, improillustrating, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ence. 71.

4. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] from [illegible] [illegible] [illegible]. 71.

5. Direct passage of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. 71.

6. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] is used as [illegible] [illegible] [illegible] [illegible] [illegible] method [illegible] [illegible]. 72.

7. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 72.

8. [illegible] 72, 73.

9. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 73, 74.

10. The pupils' [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 74, 75.

The whole introduction, or an adapted form of it, is appropriate-

ly given.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vement will doubtless be made.

The work of supervision is done mainly through the use of the various corraborative techniques of schedules, and tests in the following methods:

I. Pre-visit conference with the teacher, or teachers;
2. Visitation of the teachers at work;
3. Post-visitation conference with the teacher or teachers.

A description of these methods will help to clarify their function.

The supervisor starts by acquainting the teachers with the function of supervision and what they are to expect from its investigations. The good-will and consequent cooperation of the teachers is first to be won before the supervisor should attempt to carry on.

Before visiting a class, the supervisor should acquaint himself with all the facts of the class, teacher and lesson possible. This should be followed up with a pre-visitation conference with the teacher who will be made to feel free to ask for suggestions so a plan to obtain certain results can be cooperatively laid out.

To make his visitations systematic and well-ordered the supervisor should make a visitation schedule. E. J. Chave gives the following principles of making visitation schedules:[I]

I. Schedules of visitation should be arranged for the supervisor so that the most appropriate time of the

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[I] E.W. Raffety, lecture on Chapter IV, E.J. Chave, Supervision of Religious Education (Chicago, I93I).

teachers is selected for the spervisor's visitation;

2. Special problems should permit counsel any time;

3. Surprise visits should never be permitted;

4. Group conferences of all the teachers are very profitable when a common problem exists;

5. The solving of problems should be taken one at a time;

6. The visiting schedule of the supervisor should be set up by the administrative officers;

7. Any supervisory duties of the administrative officers should be eleminated. They can help solve problems without personally visiting the classes which is a job entirely reserved to the more experienced ability of the supervisor.

These guiding rules are basic to carry out effectively the visitation duties of the supervisor.

In making the actual visit there are certain essential observances that the supervisor should follow, according to the suggestions of E. J. Chave.[I] A supervisor should enter a class at the beginning of the period, choose a good seat for observation and one from which he is not apt to distract the class. He should stay through the whole period. If the conditions of the class are such that he will be very conspicuous in the room he should, with some appropriate remarks on the part of the teacher, make the pupils feel that he has also come in to be one of the pupils to share in the learning experience. The point is that the supervisor should never interfere with the normal procedure of the class- otherwise he will not be able to get the true facts of the situation. Unless he is entirely out of the attention of the pu-

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[I] Ibid.

pils he should never try to fill in his observation schedules or make any notes in class, but immediately after the class period is over.

The post-visitation conference with the teacher should come after the supervisor has had a chance to study his data, and make some careful observations. If the teacher will feel inclined to cooperate, she can also fill out an observation schedule immediately after the class is over. But of course, the supervisor must train such teachers in the art of the observation schedules. With the aid of two observation schedules from two different points of view, the supervisor and teacher can compare notes and come to some very definite data as to the situation, and then proceed to draw conclusions and to prescribe remedies and changes.[I]

Some general suggestions as to what should be included in points of observation for schedules applying to various purposes are made by Frank M. Mckibben as follows:[2]

I. Supervision Schedules on Teaching Method
  a. General approach
  b. Equipment;
  c. Elements of strength
  d. Elements of weakness

2. Points of Observation to Check Routine Procedures of class room and assembly periods.
  a. Physical conditions
  b. Orderly procedures
  c. Economy of time
  d. Stimulating enviorns

3. Points of Observation in Consideration to Pupil's

[I] Ibid.

[2] F. M. Mckibben, Improving Religious Education Through Supervision (Abingdon, I93I) pp. 239 ff.

response
    a. General situation
    b. Situations affected by teaching method
    c. Subject matter and goals effecting response

4. General Points of Observation in Matters of Discipline and Class Room Management.
    a. General conditions
    b. Personality and teaching skill

According to the great specialists in this field, supervision, like everything else , should be evaluated for effectiveness, direction and development.

The supervisor should develop the ability to measure himself and his work. He must be able to measure and report the outcomes of supervisory activity. He must be able to know whether he is getting results. In order to do this, he should, at the very beginning of his work, seek to develop the ability and practice of critically studing his efforts. He can work out schedules and outlines to evaluate his own work.[I]

But in order to have a really impartial estimation of his work the Church Board of Religious Education should be given a hand in the evaluation. To help the board evaluate his work he should aid them in setting up objectives and determine upon standards or criteria by which the outcomes of supervision are to be evaluated.

The teachers should also be given a chance to suggest ideas of improvement to the supervisor. Some times they can make valuable contributions.

[I] Ibid, pp. 24I ff.

Again we turn to Frank M. Mckibben[I] for his suggestions. In measuring the outcomes of supervision he suggests some of the following elements to be considered:

I. Improved results in pupil development;
2. Improved results in curriculum development;
3. Improved results in teaching conditions;
4. Improved results in leadership development;
5. Improved results in the total educational program;
6. Improved results in the personnel and teaching conditions of supervision.

All improvement must be considered from the standpoint of the ultimate effect upon the pupil- this is the real test. What have they to show in-[2]

I. Improved conduct;
2. Practicing Christian ideals;
3. Finer appreciation of fellow-beings;
4. Participation and service in the church and kingdom work.

Improved leadership should be measured by some of the following results:[3]

I. Stronger motives for Christian service;
2. Definite development in the seriousness with which teachers assume and discharge responsibility inhering in leadership;
3. A noticeable increase in the understanding and application of the newer theories of education;
4. A greater disposition and ability on the part of teachers and leaders to enter into and share the lives of the pupils;
5. A definite growth in the spirit and ability to cooperate.

An improved curriculum should bring forth such questions as-

I. Has the theory of the creative method of curriculum been accepted by workers in the church?

[I] Ibid, pp. 243 ff.

[2] Ibid, pp. 245 ff.

[3] Ibid, pp. 250 ff.

2. If it has been accepted- To what extent is it actually being tried?

An improved curriculum should reflect correlation, unification and enlargement and also some of Frank M. Mckibben's suggestions- "Support, interest and responsiveness by the church, in general, to measures of improvement should be shown."[I]

As in every thing else, improvement should be shown, above all, by the spirit of improvement as reflected by his sincere effort to admit his short-comings and to profit by his mistakes. A monthly report of the supervisor to the Board of Religious Education would help the supervisor clear up in his own mind his effectiveness or ineffectiveness. "Above all else, the improvement in the personality of the supervisor should be carefully checked by himself."[2]

Bibliographical Suggestions

Brown, F. L., The Superintendent, Abingdon, I922 ($I.50)

Chave, E. J., Supervision of Religious Education, University of Chicago Press, I93I ($2.50)

Mckibben, F. M., Improving Religious Education Through Supervision, Abingdon, I93I ($I.25)

Raffety, W. E., Church School Leadership, Revell, I926 ($2.00)

International Council of Religious Education, Research Bulletin No. IO, "Measurement in the Church School" ($.25)

. . . . . "Character and Religious Education Tests in Children's Work" ($.IO)

[I] Ibid, pp. 253 ff.

[2] Ibid.

CHAPTER VIII

CURRICULUM MATERIALS AND SOURCES

This chapter is partly devoted to the recommendation of church school lesson courses and mostly devoted to an orientation to the best biographical materials and sources dealing with the entire church school curriculum. Since biographical suggestions have already been made in all of the chapters prior to this, we are restricting our biographical suggestions here to the phases of church school curriculum that have not been directly treated to avoid duplication of suggested materials.

I. Recommended Courses of Study.--After some research and consideration of the problem of selecting the most appropriate courses of study for our churches, we have chosen the Uniform Lessons of the Westminster Press for at least the first three of the six departments- that is for the Primary, (ages 4-8) Junior, (ages 9-I2) and Intermediate (ages I3-I7). These courses can be secured from the publisher's office in San Francisco (234 McAllister St.). Though these lesson courses are not considered the best for a fully "graded" school, having all the appropriate graded departments, (as outlined in the chart page 38) still, we think these lessons are the best available for our particular situation now. Furthermore, there are other good reasons why we have chosen this course for the first three departments; these reasons are as follows:

I. It is adaptable to overlapping age-groups;

2. It has fine curriculum materials in story, pic-

ture, song, and handwork for children;

3. Though it is a uniform lesson, it has been ingeniously adapted to the various age groups;

4. It has an excellent teacher lesson book;

5. It has modest prices for materials of the three departments mentioned;

6. It is being constantly improved.

For the Young People's department (ages I8-24) and the Junior Adult department (ages 25-30) the International Improved Uniform Lessons by the Pilgrim Press can be used effectively. (Write for their catalogue at I4 Beacon St. Boston, Mass.) These lessons are much like the Westminster Uniform Lessons, except that the prices of the former seem to be a little more favorable for the Young People's and Junior Adult departments.

For the first generation adults (ages 30 and on) we have chosen a course entitled Manzanas de Oro (Golden Apples) in Spanish, (published by Sociedad Americana de Tratados, 7 West 45th St., New York City, edited by Luis Alonso, Industria #82, Habana Cuba). This course seems the best available for the price, suitable to the older adults.

In case the number of class rooms available will make a difference in the grouping of the various departments, (say that there are only five class rooms instead of six or seven) we suggest that the Junior Adults be merged with the Young People's department (except those individuals who may fit better with the adults proper). As a general rule, the Junior Adults should get along better with the Young People.

In case any one of the teachers in the Children's and

Young People's divisions is unable to use materials in English because of language handicap, and another teacher is not available who can take her place and use the materials in the English language, then, we suggest the use of the following courses in Spanish: (Wherever there is such a teacher, and only where that teacher is)

I. Primary--Ensenando a Los Primarios (for the teacher) and El Amigo Primario (for the pupil) Parts I, II, III, and IV.

2. Junior--Joel de Galilea (for pupil) first year, parts I, and II, and teacher's text. Jesus de Nazaret, first year parts III and IV; for pupil and teacher.

3. Intermediate--La Vida Abundante, first year, part I, etc.

The above courses are destributed by Libreria Latinoamericana (5 de Mayo 40 Apartado 97 Bis, Mexico, D. F.)

4. Young People and Junior Adult--For these departments we suggest the use of Manzanas de Oro- the same lessons as those for the older adults.

II. Supplementary Materials and their Sources.--For information and orientation on any problem of religious education write to the International Council of Religious Education.[I] Do not fail to secure their publication list; their suggestions are invaluable; the price of their publications is very moderate.

For excellent suggestions on graded materials for worship, projects,etc., secure the catalogues from the Westminster Press and from the Pilgrim Press.

[I] This is an interdenominational agency that exists to serve any organization engaged in Christian service.

For a list of recommended supplementary materials for curriculum courses in the Spanish language write to Libreria Latinoamericana.

If any of the church schools were properly graded, properly housed, equiped and especially properly financed, we would suggest the use of courses and supplementary materials recommended by the Department of Religious Education Diocess of California. For a list of these materials write to I055 Taylor Street, San Francisco California.

A recommended list of materials- "Books for Teachers, Parents and Children" is put out by the Department of Children's Work Division of Christian Education, I4 Beacon St., Boston, Mass. Write to this address to secure this list. It is very worthwhile having.

Libreria Lationoamericana has a recommended bibliography which is suggestive of meaning "A Minimum Spanish Library for a Teacher of Religion." It can be very helpful for leaders who teach or preach in the Spanish language.

A "Recommended Bibliography for Leaders in Religious Education" is put out by the International Council of Religious Education. It is based on the "Second Series Courses of the New Standard Leadership Curriculum." To secure this valuable bibliography ask for Educational Bulletin 502, I936.

We recommend the following periodicals for the church school:

I. The International Journal of Religious Education Published by the Internaltional Council of Religious Education.

2. The Pilgrim Highroad, by the Pilgrim Press.

3. Luminar, by Pedro Gringoire, Apartado 97, Bis, Mexico, D. F.
4. The Pilgrim Elementary Leader, Pilgrim Press.
5. The New Century Leader, David C. Cook Publishing Co., Elgin Ill.

III. Adresses of Publishers.

Abingdon Press, I50 Fifth Avenue, New York.

American Social Hygiene Association, 370 Seventh Ave., N. Y.

American Sunday School Union, I8I6 Chestnut St., Phila., Pa.

D. Appleton & Co., 29 West Thirty St. New York.

Association of American Colleges, III Fifth Ave., N. Y.

Association Press, 347 Madison Ave., New York.

A. S. Barnes & Co., 67 West Forty-Fourth St., N. Y.

Beacon Press, 25 Beacon St., Boston, Mass.

Benziger Brothers, 36 Barclay St., New York.

Bethany Press, 2703 Pine St., St. Louis Mo.

Bobbs-Merrill, I85 Madison Avenue, N. Y.

Boni & Liveright, 6I West Forty-Eighth St., N. Y.

Boy Scouts of America, 200 Fifth Avenue, New York.

Milton Bradley Co., I20 Boylston St., Boston.

Brentano's, Fifth Avenue and Twenty-Seventh St., N. Y.

Century Co., 353 Fourth Avenue, New York.

Character Education Institute, Washington, D. C.

Children's Foundation, Valpariso, Ind.

Cokesbury Press, 8I0 Broadway, Nashville.

Coward-McCann, 425 Fourth Avenue, New York.

T. Y. Crowell & Co., 393 Fourth Avenue, New York.

Deseret Publishing Company, Salt Lake City.

Dodd-Mead, 449 Fourth Avenue, New York.

Doubleday, Doran & Co., Garden City, New York.
E. P. Dutton & Co., 68I Fifth Avenue, New York.
Samuel French, 25 West Forty-Fifth Street, New York.
Funk & Wagnalls Co., 355 Fourth Avenue, New York.
Ginn & Co., 340I Prairie Avenue, Chicago.
Greenberg, Inc., I60 Fifth Avenue, New York.
Harcourt, Brace & Co., 383 Madison Avenue, New York.
Harper & Brothers, 49 East Thirty-Third Street, New York.
Hartford Seminary Foundation, Hartford, Conn.
D. C. Heath & Co., 50 Beacon St., Boston.
Harvard University Press, Fifteenth and Race Streets, Phila.
Heidleberg Press, Fifteenth and Race Streets, Phila.
Henry Holt & Co., I Park Avenue, New York.
Houghton Mifflin Company, 2 Park Street, Boston.
Institute of Social and Religious Research, 230 Park Ave., N.Y.
International Council of Religious Education, 203 N. Wabash Ave., Chicago
Judson Press, I70I Chestnut St., Philadelphia, Pa.
Alfred A. Knopf, 730 Fifth Avenue, New York.
J. B. Lippincott Co., 227 South Sixth St., Phila., Pa.
Little, Brown & Co., 34 Beacon St., Boston.
Horace Liveright, 6I West Forty-Eighth St., New York.
Longmans, Green & Co., 55 Fifth Avenue, New York.
Libreria Lationamericana, 5 de Mayo 40 Apartado 97 Bis, Mexico, D. F.
Lothrop, Lee & Shepard Co., 375 Congress Street, Boston.
United Lutheran Publishing Company, I228 Spruce Street, Phila.
Macmillan Company, 60 Fifth Avenue, New York.

McCall Company, 230 Park Avenue, New York.

McGraw-Hill Book Company, 370 Seventh Avenue, New York.

Missionary Education Movement, I50 Fifth Avenue, N. Y.

Morehouse Publishing Company, I80I Fond du Lac Avenue, Milwaukee.

William Morrow & Co., 386 Fourth Avenue, New York.

National Education Association, Washington, D. C.

National Publishing Company, 239 South American St., Phila.

New Republic, 42I West Twenty-First Street, New York.

Noble & Noble, 76 Fifth Avenue, New York.

W. W. Norton & Co., 70 Fifth Avenue, New York.

Oxford University Press, 35 West Thirty-Second St. N. Y.

Pacific Press Publishing Association, Mountain View, Cal.

Pilgrim Press, I4 Beacon Street, Boston, Mass.

Popular Book Corporation, 96 Park Place, New York.

Public School Publishing Company, Bloomington, Ill.

G. P. Putnam's Sons, 2 West Forty-Fifth Street, New York.

Religious Education Association, 59 East Ban Buren St., Chicago.

Fleming H. Revell Company, I58 Fifth Avenue, New York.

Russel Sage Foundation, I30 East Twenty-Second Street, New York.

Scott, Foresman & Co., 623 North Pryor Street, Atlanta, Ga.

Charles Scribner's Sons, 597 Fifth Avenue, New York.

Silver, Burdett & Co., Union Square West, New York.

Simon & Schuster, 37 West Fifty-Seventh Street, New York.

Richard R. Smith, Inc., I2 East Forty-First Street, New York.

Southern Baptist Convention, Sunday School Board, Nashville.

Standard Publishing Company, Ninth and Cutter Streets, Cincinnati.

F. A. Stokes Company, 443 Fourth Avenue, New York.

Teachers College, Columbia University, Bureau of Publications, New York.

University of Chicago Press, Fifty-Eighth and Ellis, Chicago.

University of Minnesota Press, Minneapolis.

Vanguard Press, Witherspoon Building, Philadelphia.

Westminster Press, Witherspoon Building, Philadelphia.

W. W. Wilde Company, 131 Clarendon Street, Boston.

Willett, Clark & Colby, 440 South Dearborn St., Chicago.

W. H. Wilson Company, 958 University Avenue, New York.

Womans Press, 600 Lexington Avenue, New York.

World Book Company, 2126 Prairie Avenue, Chicago.

Yale University Press, New Haven, Conn.

Bibliographical Suggestions

Physical and Mental Aspects of Personality

The Physical Basis of Character

Crawford and Menninger, *The Healthy Minded Child*, 1930 (Coward McCann) $1.75.
Jennings, H. S., *The Biological Basis of Human Nature*, 1930 (Norton) $4.00.

The Psychological Basis of Character

General Factors

Groves and Blanchard, *Mental Hygiene*, 1930 (Holt) $4.00.
Wickes, F. G., *The Inner World of Childhood*, 1927 (Appleton) $3.00.

Genetic Factors

Hartshorne, Hugh, *Childhood and Character*, 1919 (Pilgrim) $1.50.
Mumford, E. R., *The Dawn of Character in the Mind of the Child*, 1925 (Longmans) $1.75.

Psychological Groups

Childhood

Curtis, M. W., *Child Psychology*, 1930 (Longmans) $3.20.
Whitley, Mary T., *A Study of the Little Child*, 1922 (Westminster) $.60.

Whitley, Mary T., *A Study of The Junior Child*, I923 (Westminster) $.60.
. . . . . ., *A Study of the Primary Child*, I929 (Westminster) $.60.
Wilson Dorthy F., *Child Psychology and Religious Education*, I928 (Doran) $I.75.

Adolescence

Brooks, F. D., *The Psychology of Adolescence*, I929 (Houghton) $3.00.
Kupky, Oscar, *The Religious Development of Adolescents*, I928 (Macmillan) $I.50.
Moxcey, Mary E., *Girlhood and Character*, I9I6 (Abingdon) $2.00.

. . . . . . , *The Psychology of Middle Adolescence*, I925 (Abingdon) $.90.
Mudge, E. L., *The Psychology of Early Adolescence*, I922 (Abingdon) $.75.
. . . . , *The Psychology of Later Adolescence*, I926 (Abingdon)$.75.
Tracy, F., *The Psychology of Adolescence*, I924 (Macmillan) $I.50.

Problem Children

Baker, Harry, J., *Case Studies in Remedial Teaching*, I929 (Public School) $2.00.
Burt, Cyril, *The Young Delinquent*, I925 (Appleton) $5.00.
Healy, William, *Mental Conflicts and Misconduct*, I927 (Little Brown) $3.00.
Hollingworth, Leta, S., *Gifted Children*, I926 (Mcmillan) $2.00.
Kretzmann, P. E., *Problems of Adolescence and Youth*, I925 (Lutheran) $I.00.
Steadman, L. M., *Education for Gifted Children*, I924 (World) $I.80.
Thomas, W. I., *The Unadjusted Girl*, I923 (Little Brown) $3.00.
Wallin, E. J., *The Education of Handicapped Children*, I929 (Houghton) $2.50.

Religious Education in the Home
Books for Parents

Havelock, Ellis, *Little Essays on Love and Virtue*, I922 (Doran) $I.50.
Groves, E. R., *Wholesome Marriage*, I927 (Houghton) $2.00.
. . . . . ., *Wholesome Parenthood*, I928 (Houghton) $2.00.
Myers, Garry C., *The Modern Parent*, I930 (Greenberg) $3.50.
Sanger, Margaret, *Happines in Marriage*, I926 (Brentano) $2.00.
Thom, D. A., *Everyday Problems of the Everyday Child*, I927 (Appleton) $2.50.
Wieman, Regina, *The Modern Family and the Church*, I937 (Harpers)

Books Especially for Fathers

Cheley, F. H., *Adventure of a Prodigal Father*, I9I6 (Association) $I.00.
Raffety, W. E., *Brothering the Boy*, I9I3 (Judson) $I.00.

Books Especially for Mothers

Chesser, Elizabeth, S., *Woman, Marriage, and Motherhood*, n. d. (Funk and Wagnalls) $I.75.
DeNormandie, R. L,, *The Expectant Mother*, I924 (Funk and Wagnalls) $.30.
A Mother, *Problems of a Little Child*, I928 (Pilgrim) $I.25.

About Boys

Johnson, F. W., *Problems of Boyhood*, I924 (University of Chicago) $I.25.
Robinson, C. C., *The Boy and His Girl Friends*, n.d. (Association) $.25.
Thrasher, F. M., *The Gang*, I927 (University of Chicago) $4.00.

About Girls

Cosgrave, G. J., *Mothers and Daughters*, I925 (Doran) $I.50.
Walter, Henriette R., *Girl Life in America*, I927 (Womans) $.50.
Wembridge, E. R., *Other People's Daughters,* I926 (Houghton) $2.50.

Religion in the Home

American Home Series, some forty paper-bound booklets, each dealing with a specific practical problem of religious education in the home (Abingdon)..each $.I5 to $.25.
Brown, F. L., *The Sunday School and the Home*, I907 (Harpers) $.50.
Cope, H. F., *Religious Education in the Family,* I9I5 (University of Chicago) $I.50.
Fiske, G. W., The Christian Family, I929 (Abingdon) $I.25.
Fox, H. W., *The Child's Approach to Religion*, I930 (Smith) $I.00.

Education In Matters of Sex
Children

Strain, Frances Bruce, *New Patterns in Sex Teaching*, I934 (Appleton) $2.00; highly practical treatment of common problems. Common questions and complete model answers by way of illustration.
Swift, Edith H., M.D., *Step by Step in Sex Education*, I938 (Macmillan) $2.00. It treats educational stages from infancy up to choosing a mate.
Schweinitz, Karl De, *Growing Up*, I928 (Macmillan) $I.75. For

pre-school and primary children. It answers questions- Where does the baby come from? etc.

Strain, F. B., Being Born, 1937 (Appleton) $I.50. For preadolescent or junior high school child.

Dennett, Mary Ware, The Sex Side of Life, the author, 24 29th St., Astoria, Long Island, N. Y. $.25. A 2I-page pamphlet, simple but frank and with wholesome emotional attitude. Complete anatomical diagrams. Convenient for destribution.

Burkhart, Roy, A., From Friendship to Marriage, 1937 (Harpers) $I.50. Practical advice on how to find, choose, win, and keep a life mate. The approach takes definite account of religious factors. Commend Chaps. 4 on premarital intimacy and 5 on the choice of a mate, especially the "Yardsticks" at the close.

Groves, E. R., Preparation for Marriage, 1936 (Greenberg- 67 West 44th St., N. Y.) $I.50.

For the Married or Those Approaching Marriage

Everettt, M. S., The Hygiene of Marriage, 1932 (Vanguard) $2.50. An excellent introductory manual, brief but comprehensive. Topics include venereal diseases and methods of birth control.

Drs. Abraham and Hannah Stone, A Marriage Manual, 1937 (Simon and Shuster) $2.50. A convenient and authoritative reference work by two physicians covering the physiological and medical aspects of sex. Presented in the form of questions and fairly detailed answers.

Butterfield, Rev. Oliver, M., Sex Life in Marriage, 1937 (Emerson) $2.00. This booklet is the outgrowth of long experience in marriage counseling. The Technique of intercourse is treated at special length.

For Students

Groves, Ernest, R., Marriage, 1933 (Holt) $3.50. The favorite textbook for colleges and other courses in this subject. Extremely broad in scope, covering social, medical and legal aspects.

Hamilton, G.V., A Research in Marriage, 1929 (Boni) $5.00. An investigation of sex life and married happiness which promises to become a classic.

Hamilton, G. V. and MacGowan, Kenneth, What's Wrong with Marriage, 1929 (Boni) $1.00. A popularization of the above, but replete with statistical evidence.

Ellis, Havelock, The Psychology of Sex, 1933 (Ray Long and Richard Smith) $2.50. The conclusions of the leading investigators in the field of sex.

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Armentrout, J. S., Adminstering the Vacation Church School, I930 (Westminster) $I.00.

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Benton, Rita, The Bible Play Workshop, I923 (Abingdon) $I.00.

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Robinson, H. M., *How to Conduct Family Worship*, I923 (Wesminster) $.40.

Shaver and Stock, *Training Young People in Worship*, I929 (Pilgrim) $I.25.

Sperry, W. L., *Reality in Worship*, I926 (Macmillan) $I.75.

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Berger, W. F., *The Sunday School Teacher as a Soul Winner*, I925 (Revell) $I.00

Goodell, C. L., *Motives and Methods in Modern Evangelism*, I926 (Revell) $I.50.

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Bryant, S. C., *How to Tell Stories to Children*, I904 (Houghton) $I.50.

Danielson, F. W., *Practice Story-Telling*, I930 (Pilgrim) $I.25.

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Miller, G. T., *Story-Telling to Live-Wire Boys*, I930 (Dutton) $2.50.

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Harbin, E. O., *Recreational Materials and Methods*, I93I (Cokesbury) $2.00.

Heaton, K. L., *Character Building Through Recreation*, I929 (University of Chicago) $I.75.

Richardson N. E., *The Church at Play*, I922 (Abingdon) $I.25.

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Archer, J. C., *New Approach in Missionary Education*, I926 (M. E. M.) $I.75.

Corey, S. J., *The Preacher and His Missionary Message*, I930 (Cokesbury) $I.50.

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White, Hugh Vernon, *Theology for Christian Missions*, I937 (Willet, Clark)

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May, Rollo, *The Art of Counselling*, I939 (Cokesbury)

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Betts, Anna, F., *The Nursery Child in the Church School*, I930 (Abingdon) $I.25.

Creasman, D. D., *Working with Juniors*, I930 (So. Baptist) $.60.

Munkres, Alberta, *Primary Method in the Church School,* Rev. Ed. I930 (Abinigdon) $I.25.
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Shaver E. L., *Teaching Adolescents in the Church School*, I923 (Doran) $I.25.

Later Adolescence

Shaver, E. L., *How to Teach Seniors*, I927 (Pilgrim) $I.00.
Thompson, J. V., *Handbook for Workers with Young People*, I922 (Abingdon) $I.25.

The Adult Group

Dobbins G. S., *How to Teach Young People and Adults in the Sunday School*, I930 (So. Bap.) $.75.
Raffety, W. E., *Religious Education of Adults*, I930 (Revell) $I.50.
Soares, T. G., *A Study of Adult Life*, I923 (Pilgrim) $.60
Thorndike, E. L., et al., *Adult Learning*, I928 (Macmillan) $2.25.

Testing-Measurements-Surveys

Brunner, E. S., *Surveying Your Community*, I925 (Doran) $I.25.
Character and Personality Tests, (Association) each $.30 to $.50.
Morse, H. N., *The Social Survey in Town and Country Areas*, I924 (Doran) $2.50
Weidemann, C. C., How to Construct the True-False Examination, I926 (Teachers College) $I.50.

CONCLUSION

The task of Religious Education is therefore: achieve a robust Christian philosophy of life; follow the quest for truth in understanding the powers which rule human nature; discover the eternal principles which promote life abundant; learn to distinguish the better from the good; master, to the best of your ability, all these secrets and keep them in reserve to use as the will of God reveals the opportunity for their contribution "for the glory of God and the service of man." When the time comes, use the power of your wisdom freely but intelligently. Entrust your plans to consecrated and devoted helpers; train them for efficiency; supervise their progress; make the work your supreme passion, but use the heavenly balm of patience when all your desires are not fulfilled in the time of your reckoning. Let the meaning of the cross find a place in your struggles and sufferings believing that Christ, the living Companion, is always with you, your source of inspiration and of power as you realize that behind that eternal engima of the Christ is a God of love whose purposes are eternally good even though we cannot always understand their meaning. Upon this rock foundation build your house of God, and many of your dreams, as a co-worker with God,will be realized "in the fulness of time" ". . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:32-33)

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